dis Christi in mia Oxonions

dis Christi in mia Oxonions



tle Los. wie & Filfament.

of
Besie Walnhine.

皇帝 李 國 李 子 皇

# VVILE

AND

# TESTAMENT or Bafil Valentine

Monke of the Order of

St. BENNET.

Which being slone,

He hid under a Table of Marble, behind the High-Altar of the Cathedral Church, in the Imperial City of Erford sleaving it there to be found by him, whom Gods Providence thousand make worthy of it.

To which is added

### TWO TREATISES

The First declaring his Manual Operations.

The Second thewing things Natural and Supermentural.

Never before Published in Englisher

Printed by S.G. and B.G. for Edward Brewfield and are to be fold at the fign of the Crane in Sc. Pauls Church and 16024



# TESTAMENT

# Basil Valentine,

Monke of the Order of

St. Benner.

Which being blone,

He bid under a 11h' of Marble, behind the Bight hard-Afrarot the Catholical Clain, h, in the Improvidence of the Land by him or been Gods Providence mode make wordly of the

To which is added.

TOOMS TENNED TOOMS.

The bard of which thinks Natural and Supermo

Never before Possibled in Lugliffs.

L. D. L. et N.

Lines d by S. G. and S. G. top. Edfined Bremfire;

Lines to be fell or the fign of the Cram

In St. Park Charles and a figure of the Cram

### To the Reader.

As he had with you was and well, F we reflect on former Ages and confider how few there were of such that employed them-felves in the ferutiny of the ferret Arganeme of Nature, and how deftiture the Philofophers of those times were of those helpes and adruntages that conduce to the right understanding of fuch Misseries which we enjoy. That Hermes the Prince of Philosophers seemed to be alone and the only Inventour of this most excellent Atta Grenerie the Abbot, and our Country-man, after thirty years study, and expensive practife and bour, was compelled to seek in Italy far a Mass Flamell the Luresian did partake of the fame h Fortune, together with many other of the And control Our Author Bafilian confesseth that an should never have attained unto the knowledge of this Art, if by Gods special grace some Books the Angient Masters had not come into his hands Have we not then cause to blels God, that we are in fuch an Age, and in fuch a Nation also wherein we may converse with many, both Ancient and Modern Philosophers, fuch whole works do fpcale! them to be Servants to the Most High, beloved of him, and acquainted with the most occult and feel cut. Myteries and Arcamensof Nature, that have ing tolled, and upont much of their precious time. in fmittels labours, to prevent the like in the faccessours, have discovered, and as it were di

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do how the sugerious may attain to the trit. onder landing of this Mobie Ares Such as only Basilius, who from his infancy was dedicated to the fervice of God s and did fo well improve those spiritual and natural Talents he was entrusted withal, that there was not any thing he attempted the knowledge of that was concealed from him. Of fo charitable and liberal a pint was he of, that he became useful and helpful to his Brethren, not only in caring their Muladies, but influcting them in the knowledge of Matures feeres Alforhe could not go to his etemal reft in peace, unless he imparted unecopolitrity the means and waves how he attained ined legical Milteries Do Which Milteries and the feveral presso celles and ways of Operation you will think in this ni fubliquent Prestifest being the most principal enous cellent, and plain of all his works, and I may justly say, of all the Books the are extant on this it fibjeto il distribi ofichi giril cultunhappingites il that doth accompany Mankinds that there is factor. a Babell for Languages, what every Lunguage visits rice winder flower street every place while a tond prevents to the difference and growth of many profounds believe fleties how ignorant were our predeceffors of cheid world of Buffling because where were wrapresapts for the most part in the German Language, very little thereof being in Lating until nor lace years w. this part was done winted Baglish, usit is prefumed! by one that understood not the terms of the Arapit by the many grots millalles committed, as the rendring Vierum Animbail, the Virtue of Animony, and diany or her for that out of the Love I bear to the Author, and to the propagating to ingentous and t

#### To the Reader.

and true an Art and Science, Linave Corrected great partiof the former Translation, and de novo Translated the reft, that was so imperfectly done that it would not admit of amendment, more is also added unto it, that was not in the former, the meannesse and plainnessof the stile, pleadeth for it felf, that the subject is best understood in that drefs, and that the Author did affect it, being pleantifully endowed with that grace of humility, affecting things more than words, as appears throughout his writings. Kead him diligently and often, for the ofner you read him, the plainer doth his works appear, it being usual with the best of Authors in this Art, to discover the secret Arcanums most plainly, yet so dispersedly, and in so confused a Method that the envious and unworthy shall never be able to reduce them into their due order, therefore often reiterate the reading of this Book, and compare his fayings with the fayings of other Philosophers, and if thou art adepted unto this facred Science, thou wilt most eafily apprehend the Manual Operation thereof. I need fay no more concerning our Author, if you read his works, they will sufficiently testifie his worth. I heartily wish every one of you, if adepted thereunto, as much contentment and pleafure in the reading and operating the feveral works herein mentioned and discovered by our Author, as himfelf had in the writing and experimenting them. And that your labours and expences may be crowned with equal fuccess, so that you as devoutly and humbly undertake the Enterprife, as he did, and make to good an use of what Divine Providence shall permit you to partake of, as our Author did. Which that your number

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#### To the Reader.

may increase to the improvement of time Knowledge and Philosophy, to the advancement of the Medicinal Science, for the health of Mankind, and to the multiplying of riches in your hand, or in the hands of such that may be helpful to the poor and needy, is the daily prayer of,

that diret, gird that the Marine did affect it being the pality caderych with that grace of hermility, and thing things of the characteristics. pears chroughout his writings. Read him dills editional officer to sent of the state of the state this day is missed the common and dish rough the bell of Amber in the Art, to delegate the less cret-decayed mothyl will in differring the differring in locor hard a Method that end cavidas and allewest Tak & Tit s Valer Tak ing of the Look, and conpet bis (guigawith the trying of other Pale Coors, and it thou and the flowesting and seems thought from hatter Apollo affection of may April and specific with out I med De as in the continue our Marie, son hit yoursed his weaks, On? will follicionally is this. hing T. He marriy and our of one obvon, if word prollers as Alentoby support red place has to the same before finally the event medical properties of the state of the state of And He then 'And the yell-About although order was to rowind with the transfer 188

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THE

### PREFACE

AND

### ENTRANCE

UNTO

## BASILIUS VALENTINUS

od deret all re en Man His laft

### TESTAMENT

1

pleasure of Almighty God my Creator, and his dearly beloved Son Jesus Christ, my Laboratory in this corruptible World draweth to an end, and am to approach from this earthly Laboratory unto the heavenly, and am creeping daily and honely nearer to the end, and am to close according to the appointed time of my dear Saviour, aiming at the true Manna, or beavenly food of Eternal biss, sighing continually after the enjoying of such riches, which have a fulness of everlasting joys;

I thrught it my duty in conscience to be reconciled in ecliptum in it is fellow. Minhers that one after con the profess on the its those, which are to succeed in walteng for the Lords call, and to become an inhabitant of that heavenly Panadife, and to be matriculated into the book of tife, and stand in readiness day and night to look for my Hords coming. At the ou-Meration hereof I call to mind my writings, which I let down to paper, as other ancient Philosophers have done before me; publishing all such mysteries of nature, whereby Artists, and such that bear an affe-Gon and love wito fice myfficel train may be bent fired, and the fame I lovingly and readily leave to them, as much as the highest Spagyrick , and bequen-Ty Phylicial bath granted and revealed unto me My confeience furtber bath pr Jed me in the pursuan sef a Chestian to and performance fum promife, dictated by nature, to make a larger relation, beceause it is atbing meet and necessary to Set forth the Manuals which are belonging bercunto, and ought to be described eire instantially, to inform the judge-west of look met additted through to the full namely how dathred bolts; which the feveral mays thrusted torward, to tock frongly ber Secrets, are to be the back, that the doors of worldly Treasures made de inlocks, that the knowledge of transcendent infleries may be attained unto the upon sections questioned prayers unto the Creat tomens Judgement and understand-

I win not put upon either by force or indigency, nor by a Vain-glory ar felf-end we fee down any letter, and to leave it to posterity; only a meer consideration of the frailty and of the mileroblenes of this world, where the Orildren of darkness are simply quite left in their

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graping ways, Bith caused me to do So. rable to express ban much my mind w perplexed, when a libink on the folly of whit frail world, and conflict asbe Cymmerian darkness of its Children, which work shemfower of deep understanding, when they have sheard fome for perses of their White fley Chall den discourfed of, thereby supposing to be much entightened in their understandings. More is that high and ipressons Medicine of the ancient Philosopher a which dived before any University was ralk it or beard of, proper unes God, populations upon an earnest pians ingstand scandral things, and laying their handres the work "Whisher Affays is fleet their putufulnifrand indulity? Surely to mother place than to the borris impure, and a did Aporbec aries haps, deeply over p treet and buried in the worth, and funk to despite werd are able to roufe is what sheir praise and the elery while higher is as a Hand and who produces and good of vited Thur much am I persuaded, that if writings shall be produced to tight after my drawns diriebiligrend, meditate, and understand them west made distribute aniention feek diversand work the fame only so she glory of God, and she love and charity of their follow Breshpen and Christe ant, shereby means of their attions and works, what chpend, from fuch good and proper fund imentals, and be discovered and said open so the publick view, all those sapperies and forgeries, which these great mouth's visin-gloriotis fellowit, and bigb conceited facto, which proclaim themfelves to be the fole Phylicians and Mar sters of both Medicines, that is of the immard and metmard, and arrigate to themselves greup dignities and no chart a remortis

to do merths in the world, when there is no couse for it. Their intentions are fet upon no other foundations but rolline in great refpett, to hannt after vain-glory with Sear d'conscience, to deprieve their fellow Christians of their montes by cheating, all they look for, into be salk d'of, and live in reputation, they flick full of disholical pride and vanity up to the ears, these in the and in great wo and misery have their poor Sauls drewned mothamentably 1 wo, 200; to you Shildren of Sasai! Here I intend not to use any proliticisms words, nor to bring in any fall material indications states of more to bring in any fall material indications states of my purpose; all observing of my book I will be more large, in my expressions, at far all the beavenly Private Stall enable at so the Arbeit we for a single with observing in any until their I foult admit allings with observing and my until their states at the discontinuous many will and directly that all their arbeits and intended to be east with confession of present felling about their sides of their and their purposes of the beauty with the confession of the purposes has brindingly and the property but their fact their subsets. placed them instruction

This prefers book of mine deferoes to be called the light antis started; I for other things, which is mis formed to virings I bane disconstituted by warper passes. Mest arbicle tile I made off of abe varied, because it is formation, where I deat in plain and clear worth, formation, where I deat in plain and clear worth, describing, and marring the matter openly, then the describing, and marring the matter openly, then the bed matter in general and ferting before the eyes of mention the matter in general and plainticular, confirming, and justifying the worth thereof, and marring a distribution with the granted and no ground, in a plain terms, that the very Children may understand, and feel is with their bands, And because this book afforders and seets they

ther knowledge, differing from others of my writing, wherein I have not written so observely, nor made I asset of such subtilities, as the ancients did, who lived beforeme, and ended their days happily, therefore doth it require another place also to be laid up in, and kept secret from the perverseness of men in the morid. I do not desire it should be buried with me, to be a prey, and food for Worms, but it shall be left above ground, and kept secret from wicked men, and my purpose is, that it shall be taid into a secret place, where not shall come near it, but he for whom God bath orders to be publicated in other writings of mine shall some secret problem.

light.

But know thou, whoever thou art, with whole ban this my last Testament comes, which contains the velation of beavenly and earthly myferies it will pappen to thee by a distine providence, to rebose enfody, dry deposion then perform d. I committed it depositing the fame into that secres place together with about things, not inforced upon any grounds of necessities or fraightneffes, to leave it there, only for him whom God's goodness shall appoint to find it. For it is not good for me to let God's creatures and mystery, which are too abstruct already, and stept from the light into districts by reason of the malicions perverseness el the wicked world to dye with me, as envious men are mont to do with gifts, they are entrufted withal these even leave a glimple of truth and of the clear heaven shinking befirring to discharge my conscience in putting forth the talent to warry, let the will of the Larabe done in bim, whom he deemeth to he worthy of it jute whose care and diligence I commit is from benceforth and for ever. For I a Cloyster mon, and an university Servant of the Divine infinite Trinity confess, and acknowledge, that I should never hope come so far in

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my knowledge of these endless mysteries, in the Analogy of natural things in the melioration, & changing
these qualities, hot a sure and strong upholding of this
projound knowledge of the true Medicine, according to
the Ordinance subereby I am ready to do good to oil
and every one, which desireth my help herein ) which is
I have done hitherton so my desire is that God, wants
enable me to do the same to the sast of my breathing.
I as I should never have attained unto the shine.
I as I should never have attained unto their by Gods
weetal good fell states, and mercy, several books had
not come into my hands, written of aucient Masters,
which depicted the life a long time before me, causing
great so; to me, stirring up in me a return of hearty
thanks so God, who so graciously may pleased in his
providence to bestow them on me in the Chyster before
any of my Fellows.

Id: peak is without any value-closy. I have done to that peak is without any value-closy. I have done to the partitions of ever we possible for me to do, which next to God; to thrived thanks for it, even to the end of my

Now whereas I can be Steward no longer; here done according or my abilities wantdgive leave the others also be industrious, and not describe in their Stewardship. I return mine into the faithful bands of God Almaghty, and deliver up to be Divine proper and glory, instead of the Keys for the bases. It is allotted mysteries set down here may string the allotted mysteries set down here may string teating them to be disposing, to bestom their after my death unto him, whom his Divine will shall whate thereunts, to be for the knowledge of his prife worthy name, the good and help of such that string and shunning of all worldly pampe, pride, wantonness, such my rashness, pleasure, convetousness, such ness, pleasure, convetousness, such ness, pleasure, convetousness, such as the such sets.

veroisness, and frightfulness, or contempt of or

O Lord God Almighty, merciful Gracione Father of thine only begotten Son Jelus Chaill, who art only the Lord of Sabaoth, the principle of all things that are made by thy Word, and definite end of all Creatures above and below. I poor milerable Man, and Earth worm, return thanks with my babling tonger from the innermost Center of my heart, who half been pleafed to enlighten me who the great light of thy heavenly and earthly willome; but the greatest mysteries of the evented secrecies and treasures of this word, words, words, by which I learn to know think Athirthey posser and wonders be to the pelong carrier of the Dononi, and glory it from element with the many what their but bestowed on me health and lively bood. Arenged and ability, to be betyline to my fellow Christian and the best necessites and inflicted the white with those my ficatheating Med sines, together bit (ach pirtuat comfores, to raise the brooping pirets. To Lord, 18 the alone belongs power, might, and glory, to thee & the prafes bonder, and gratefulnes, for all'ibe nier cies and graces than but behome on me, and bast preserved me sherein till or this my great are, and lowest weakness. On 10 mc God of all graces, and fact there of all comperer, he not angry with me, that I deliver up to thee mine estruit Creator, the Reys of my Stemardhip wapenbin tois Pergamens, docording to the day my eating and conscience calls for : with these thou sufferst me to keep-bouse the malt of my sime will now show that called, and forefeer me to be thy ferent and Steward, and bit gracingly afforded, that I should enjoy the news fives fruit which were gathered in thy Almonary to my last instant con

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prosound knowledge, of the erne Medicine, according to
the Ordinance subereby I am ready to do good to ell
and every one, which desire in my help berein) which as
I have done nitherto. It my desire is that God, wente
enable me to do, the same to the sast of my breathing.
I have done not be same to the sast of my breathing.
I have done not begin pave attained unto it, if by Gods
postal good rest. Etages, and mency, several books had
not come into my bands, written of aucient Masters,
which departed the safe a long time before me, causing
treat joy to me, starring up in me a return of bearty
shauks in God, who so graciously may pleased in his
providence to believe them on me in the Chryster before
enable my Fellows.

any of my Federal.

Let Beak is whichout any value-glory, I have done to such goodsbereby to my fellow-Chestians, on europe possible for me to do, which next to God a trained thanks for it, even to the end of my

Now where I can be Steward to longer, a brief done according to my abilities wantdaive leave: fer divers also be industrious, and not defective in their Stewardship. I return mine into the faithful bands of God Almaghty, and deliver up to but Divine power and glory, instead of the Keye for the body, all the allotted mysteries set down bere in my writing; trading them to but disposing, to below their after my death unto him, what his Divine will soll while worthy name, the good and bely of such, that stands in want of necessaries and health, for the armining and shanning of all worldly pampe, pride, wantonness, luxury, rashness, pleasure, corvetous ness,

veronfuels, and frightfulness, or contempt of

O Lord God Almighty, merciful Gracion Father of thine only begotten Son Jelus Christ, who are only the Lord of Sabaoth, the principle of all things that are made by the Word, and definite that of all Creatures above and below; I poor milerable Man and Eureb worm; return thanks with my babling tonigue from the innermost Center of the beart, who has been pleased to enlighten me with the great light of thy heavenly and earthly wiftonie, and the greatest mystereer of the evented Jecreetes and their weer of this word, word word with the man their word, by which Tiens work and their Marithey to be and women's border pelongi earling for the donoar, and glory from everyth with everythy, that the both out befored on me health and lively bood. Thendels and ability, to be betyled to my study Christian Method mechanics and instituted his white ability that he betyled his white the best many the best with th comforts, to raise the brooping pirits. "Lord, to thee alone belongs power, might, and glory, to thee to the practice bonder, what gratefulness, for all the mer cies and graces thou buil bellowed on me, and bast preferred me stocken till or this my great age, and lowest weakness. Out 30 me God of all graces, and faliverous to these mine telemat Creator, the Revs of my Stemaraffing worder with this Pergament, docording to the day my eating and conscience calls for : with these thou suffer it me to keep boule the most of my sime will now show that called and forefeer me to be thy ferodet and Sterrard and bat gracially afforded that P foodld enjoy the hebte fiber fruit s which were t instant con Embered in Thy Mindulary to my to w bich"

which now. O Lord heeth in thy power. I befeech the for the dear merits of Jesus Christ, come now, when then pleasest, inclose my bears, receive my Soul into thy beavenly. Ibrone of grace, let ber be recommended unto thee gracionsly. O thou faithful God, who had redeemed her on the boly Cross with the most pre-tions. Linding of the time bloud of thy holy body: then a my life well ended on this earth, grant to the body a quiet rest, till at the last day, body and soul joyn again, and are of a beavenly composition: for now my only desire is to be dissolved, and to be with my Lord Christ, The which thou Almighty, Holy, and Heavenly Trinity grant to me, and all good Christian believers. Amon.

That I may come to the work intended, and make a beginning of the work in band, if God be pleased to let this book come to thy bands, before all things was cellantly you return bearty, and unfeigned thanks for it in the next place I beseech him to bestom on the fully to accomplish all the points fer down bere, which tend to the trell-face and benefit of thy Neighbour, and to prepare them according to the Manuals, which to that end I fet down, and preferibe them, that you my happily and Juccesfully begin the work, that the middle and end be correspondent thereunto. Then be not flap-tongu'd, and refolie absolutely in thy beart, not so entrust with those mysteries any malicious, with grateful, and false men, much less shouldst thon make them partakers thereof: for if Almighty God mould bestom it on others, be sould do it immediately, and grant the Same by other means and mays with out thee. I berefore laok to it, temps not the Lord thy God, for he will not be mack de Be flent and rea foruing be meditating on Gods punisoment, which no

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HER GREE

man is able to our runkeep a good intention; let not your greedy mind run on, how you may get abundance of Gold and Nilver richer, and vanity, but before all things, which are written berein, less that be your cheifest aim, bow you may appear belieful in word and deed to promote the health of thy Neighbour Christian: Then have you given, and brought an offering of thanks, and God will bestow more upon thee, and with such Kevelations will come to thee, more than ever you would have believed.

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Therefore instead of a perfect Physick back of have annexed at the end those precious Medicines; with which even to this bout. I have cured successfully many difficult Symptomes, and diseases, held by others to be incurable: which I recommend unto thee with the rest of the things contained in these writings, to thy confesence to be wary, and not to abuse any of them, as much as thy life and Soul is near and dear unto thee.

If thou receivest this faithful admonition and warning, which I give unto thee here and there at the beginning, middle, and end, and in other places also, and dress accordingly, then thou canst not be too thankful for these things, which through Gods permission shall be intimated and made known to thee out of this book.

But in case thou wilt strive against my faithful warning and fatherly admonition, these mysteries, which were hid from the tearned, and thou sufferst to come into strange bands! look to the self, blame not me, think not that there is any reconsiliation for thee, being out off from all those, which line, and die in Christ.

Thus I let it rest, committing execution to the Highest, which dwelleth in Heaven, who punishesh and avengeth all manner of fin, vices, iniquities,

The Pretace two orolds wham and cournant-breakings - Whereas I thought it wer effary shuf so describe this my Declaration before my other Writings, and to prove the Same with exam ales that everyone, man God fall judge to be wor shyof, may conceive, understand, and fathout she true beginning, the true middle, and the true end of all received things. Thereupon I purposed to make a beginning of it with a necessian relation of the Original, beginning, and existency of Minerals and Metals: from which arifeth this must noble and precious Medicine whereby is procured a bealthful long ills and abundance of viches are obtained a Name-From whence Minerals and Metals have their original, how they be brought to light, that femohers into Natural things may know the whole Nature inber circumference, before ever they lay band to the works and acquaint themselves well therewish them Will the one will fream and raw forth the other, one Art will produce the other; at last all what is fought. for, will be overtaken in joy, and that which bath been long d for, will happily be enjoyed.

This my book I divide into fine parts, each of them is subdivided into certain Chapters and Pares. As for the stile used here, it ought not to be expected to be any other than is meet for a Miner, after the condition of Mine-works, waving all Rhetorick, and Roenias.

menner of eloquent expressions.

come into dirange hande! Lot to

In the first part of my intended work I will describe chiefly the manner, nature, and properties of Mine-works, in which grow Minerals and Metals, of the first sperm, nativity, quality, and property, in also of the exhalation and inhalation.

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The fecond part shall be a kind of recapitulation of the first part, where shall be contained also a relation of the condition and oceasion of Mines, Oars, Stones, passages and Clesis, with their coherent liquors, powers and operations, as of Gold, Silver, Copper, Iron, Tin, Lead, Mercury, and the rest of Minerals.

#### beigg metal fund filosis an wholis-

In the third part is declared in manifest, and literal expressions without any defect and obscurity, the Universal of this whole world, how all Philosophers before me, with me, and after me, have made that not ancient great stone, whereby health and riches were obtained, of the possibility, how, and of what it may be dine, together with a perfect Declaration of my XII. Keys, with the names of our matter.

#### the test IV.

Metals, which the one is endued with, before the other, out of which may be had perfect health, and an advantage unto the getting of great riches, with all the Manuals in general and particular, belonging thereunto: this fourth part I have intituled, the Manuals of Basilius Valentinus, wherein is shewed how all Metals and Minerals, sitting thereunto, may be brought to their highest proparation.

In the fifth part I have annexed the transcended most dear wonderful Medicine of all Metals and Minerals, and of other things, which God Almighty had ordained, and gracionsly granted for men, who in the Valley of misery are subject to sicknesses and poverty, that they my have a remedy to help themselves

against both.

God the Father of mercy and Salvation, who liveth from exernity to evernity, being above all the Creamers, grant grace and bleffing to this my parpofe, that I may write fo, that every one may und fland, and Gods infinite mercy, o that it together with his gracious goodness redemption may feem known acknowledged, and continually meditated upon, and every one may call on the Great Creatour day and night, granting to them feruent bearts so to direct all their shoughts, that they may make no otherwise of this non ble Creature of God and transcendent great mystery of Nature, together with the Anatomy thereof, but only to the great benour of God, and the good of all good Children. The fame grant this Father Son and Holy Choft in his mercy, Amen. month dicher data 4 12. the Marin dollar a dam, 200 13.

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## TABLE

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I	3. Of Metalline nutriment	7
l	4. Of the fliop, or officine of Meta 3	10
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THEFIRST

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BASILIUS VALENTINUS.

#### CHAP. L

Of the Atherial liquor of Metals, or of the metal

as well as the things under ground; as well as the things above ground: By the things under ground, I understand Metals, Minerals, in which there is implanted also a tertility to their seed, without which the seed could neither grow nor increase. Seed which is barren, hath not that sertility: by which it is collected, that there is some distinction betwixt seed and sertility, If we will enquise narrowly what sertility is, the best and surest way is, to consider life and death of creatures, how they hold together; for death is barren, but a living life is sertil, because it stirreth and moveth-

It is feen by all the works that are undertaken about metals, that there is nothing fo volatile as metal is, and so nothing stirs and moveth more subtilly than it; but this stiring and moving I

will call here the Ferch of metals, by reason of its continual proceeding, and uncessant moving; and because the same is not visible in metals, and doth it in a twofold way, therefore I will let the old word stand, and call its stirring a Lubricum, and its Ferch a Volatile; for with the vertue and power of both these, it performeth all that, what it needs for the perfection, purity, and fization of its work.

Seeing Ferch is a perpetual living and forthgoing thing, one might admire and fay, of what condition is metal then, which we behold with our eyes, and feel with our hands; which being thus hard and coagulated, whether the same be alive or dead; and whether the life or Ferch in metals may be destroyed, (which is impossible) what is the condition of it, or how, comes it to pas? I answer, that a metal may be alive when it resteth, as well as when it groweth, or stirreth and here a distinction must be made again betwin the death of metals, and their rest and quietnels. For death toucheth only the bodies, when they perish; but the life it self, or Ferch cannot perish or cease: therefore if a metalline body be extant, then is it at hand visibly two manner of ways The one is in liquid, and is discerned in its moving too and fro, and if it be forced by a ftrange dangerous heat; then it turns to a volatility, and Ayeth away. The other way is, when it is at hand in coagulato, wherein it relieth to long, till it be reduced into its liquidum, and that is done in a twofold way, and laffeth fo long as the body lasteth, but as soon as the body is destroyed or gon; and is come or entred into a more, either noble or ignoble body, then its Ferch or life is

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Bone alfo: therefore if you will referve and keep a body, then take good notice of its Ferch or life; for if you once ftir it, and hunt it indifcreetly, you do it with the loss or diminution of the body, wherein it is, for that life never goeth away empty, but still carrieth along one life or Ferch after the other, carrying it away so long, that at the last it leaveth none. But what the condition is of the moving and quietness of that life, and how Nature bringeth it to a reft, must be exactly confidered. For an accurate knowledge demonftrateth, that there is a difference betwixt the life of the feed and of the body; for deal with the feed which way you will, you cannot bring it to a volatility, because it is against-its kind; and so the body also is of the same condition; but the Ferch alone may be brought to it. For if you provide food for the Ferch, then you strengthen its whole work, even as a mother doth her child, which she feedeth and cherisheth well, and bringeth the same the better to its rest; so is it also with the Ferch. Therefore all fuch which gaze and view only the feed and body, and know not the fundamentals about the Ferch, lese the body, because they observe not Natures progress and proceedings, putting the cart before the horse, or the formost they put hindriost. This rest and fleep of the Ferch serveth for that use, because it preserveth the body from destruction, or confumption being once come into its perfections For as long as it awakneth, to long it confirmeth, but when it is at rest, then it standeth close in a lastinguess, and when it hath nothing to feed upon, then it corrodeth and feizeth on its own body, confuming it quite, at last it stirreth and moveth B 2

pagement, which are buried, awaken at last, confume their own bodies, reducing them to dust, so that nothing of them remains but either a mear stone or slux, as in many places is to be seen.

## CHAP. II.

## Of the feed of Metals.

Li those Authors which have written about the metaline feed, agree in that, when they fay Sulphur is the masculine seed of metals, and Mercury is the forminine feed; which faying must be taken in its genuine sense; for common Sulphur and common Mercury are not meant thereby. For the visible Mercury of metals is a body it felf out of bodies, and so it cannot be a feed and being cold, its coldness per se cannot be a feed; and the Sulphur of metals being a food, how can it be a feed? Yea, a feed confumeth Sulphur, how can one feed destroy the other? if so, what body shuold it produce? It is therefore an error, if that should be taken in the common lense : if the Mercury of bodies is in a work, and hath taken food, then all the fex Mercuries protrude one body, as the one of the fex is in its predominancy, so the body rifeth.

Seeing there are seven of these Mercuries, it happeneth, that when the seed of Mars and Venus hath the predominancy, they produce a masculine body of Sol, but if the seed of Saturn and Jupiter doth predominate, then is produced

The same happeneth unto other bodies: but these are always and in every and each work together; for they are indivisible, as it is meet also, what manner of body could be produced else? For Nature hath perfect bodies, though in themselves they must be dissolved again, yet are they perfect for, and in their time. For what manner of seed could that be, if it should be desective in

any of its branches?

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Therefore every body hath its perfect feed, hence the trasmutation hath its ground in the ascention and descention of metals, which otherwife could not be, if they were not homogeneal in their feed. For if any man faith, that filver, is not gold, clowns believe that also, because they have not fundamental knowledge of the feed, how it is to go out of one body into the other, or else it wants its fertility, neither can it be naturally without a body, wherein it resteth. There belong feven diftinct parts to an unformal body of metals, to bring it by nourishment into a form, viz. 1. An earth. 2. A stone. 3. An earthash. 4. Earthly streams. 5. Glass or subterraneal metal. 6. The fubterranean tincture. 7. The fubterranean fuligo or feed, (fume.) All these are the materials of the body; and as earth is mans matter, out of which God made him, unto which he must return again: so all other bodies also at last return to earth, that Miner which is judicious and knowing herein, him I judge to deserve the name of a Miner. For there are but few of them which are rightly informed herein, or hith any fundamental knowledge of it, though they are daily imployed about it: though some might say, they could not but be knowing it their profession, yet it is not so really; if so, what right use can they make of them? They put wrong names upon them, are ignorant of their utility, and this is the reason why they many times run them waste upon heaps, where after some time they turn to goodness, and the longer they lye there, the better they are: this instruction deferves no hatred, but rather a grateful acknow-

ledgment.

Why should Philosophers be believed to know any thing? But where is it written, that men should seek and find mercury of the body in a Subterranean fume, stone, glasse, but in their books? Where are learned artificial finings infuliginations, incinerations, nutritions, but from them? The feed of metals as it is perfect, so is its Ferch, or life invisible. Where do those men stay, which will work according to nature, and know none of these, neither do they know where to get it : yet fall upon Artists, exclaiming upon them to be false, and all such as are imployed in their ways: but we see and hear how ignorance runs on. It is impossible to get a body without feed, it were as much as to fay, a feed is without fertility. Therefore perule it exactly in its dissolution, the reduction of it will afford its body : work cheerfully.

But it is none of the meanest work, as some of the most antient Philosophers have said, which called it a double work: for thus they say, the metal must first pass through the Meltershand, afterward it must come into the hands of the Alchymist, if so be the seed shall be known in the

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artificial work: they mean or intimate by this faying thus much, that there is a twofold diffolution, the one is, when the expert Melter brings the frangible body ex naturali conductione into a malleableness, whereby its impurity is gotten off. Then comes the Alchymist, reduceth the body into cinders, calxes, glasses, colours, sumes, subterranean, in which the seed of metals restern, and the Ferch or life is found fertile in the body, and is reducible into a spiritual water or prima materia, according as the quality and property of the mettal is, and is divided artificially into its natural principles, according to the process of the Chymick art, of which more in another place shall be spoken, when I shall treat of the Minerals.

#### CHAP. III.

## Of the Metaline Nutriment,

A Lthough it belongeth not to this place, how mineralia fossilia are made under ground, however I will give a hint of it, how nature maketh them out of subterranean moist liquors and Myne crescencies, which afterward serve to be a food to metals; not such liquors which are decocted above ground; therefore if you should adde here above ground, decocted ones to metals, undissolved in their corporeal form, your work would be in vain: and where there are such mineralia sossilia there are Myne-works also if not with it, yet are they not far off, as is seen in many Mynes. As in Hungary are digged the fairest and best sulphur-allons and Mineral or Myne

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And about Harcynia are digged falt About Goflar, Mansfield, Zellerfield, and Victriol. at Esbland in Helvetia is digged Mine-falt, and at Hall there is great store of it, where there is found alfo very curious Sulphur. But you must note, that these minerals are not used thus groffely, but are prepared first, which is a curious work to bring a mineral thus high by fubliming into flores, which are half metalline, especially if made with metal, the metal being reduced into a mineral, from that the flowers are made: thus you fee natures forwardness, and how she is reducible to her first water, Sulphur and Salt. Many make these flowers without metal, which are not fo good though, as the former way. For an oleum made of Vitriol or Copper, and is distilled, is more effectual, yea a thousand times more pretious in its operation, than that is, which is made of common Vitriol, whom nature hath not yet exalted. Its true, the Hungarian Vitroil, in its efficacy and vertue is found wonderful and fufficient enough, because Nature hath graduated it to a greater liccity, and brought it to a ripeness more than others were, and is more excellent than the rest. By this preparation they can make use of the minerals, strengthen and encrease their pleasure thereby. If any thing is to be made meet for metals, then it must be done out of metals, with metals, and through or by metals, which is the real and only manual whereby may be hit the hardness of the mineral flowers, always take from them, and adde nothing to them, this is the Art, which asketh great wondering, and deep meditation. Thus you must learn to go to work, for these flowers are found often clately compacted, which Miners

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Miners very seldome know, especially in Hungary and Wallachia, thay are as fair as ever any red glowing oar may be, they are of a crystaline transparent reduces, are good gold and silver according as they are ting'd, this is a rare knowledge, an art worthy the best consideration, which is to make glass of a hardness, from thence it is, that the subterranean glasses make up the metal, thereby they come to their form.

The preparation of these flowers have their great utility in phylical ways, if their excrements be taken from them, and their ordours: these excrements are the feces of minerals, are nought for metals, stirring up evil sediments, which bring damage unto metals, a twofold evil comes from the militaking of minerals : for decocted ones are a dangerous poison, and corrosive unto metals, as we see above ground, when aquafortis is made of them, which corrodeth, teareth, divideth, and parteth metals, and the other which are fair to look on, flicking unto metals, and their worft poilon, for as foon as these approach, they kindle and cause the dangerous sediments, all availeth nothing unto them, though they have and keep their form. As an infected man hath still the form and face of a man, though he be infected, and infecteth others allo, and in case it turn all to one metal, yet it is but an empty one, and nothing in it. This is a very necessary observation for Miners and Laborators, for if they regard it not, they obstruct not only their work, but endanger themselves also; because the metal is not onely turned into a volatility, if any feces or excrements be added thereunto, and that also which stayeth, comes to be unmalleable, and suffers continually diminution, as long as it is under the hammer. Those that work them, have cause to look to it, if they fall on them with any fire, their reward surely is some mine disease, which experimentally is known how their poison doth stick and hang on the top of the surnace and in their chests, turning to arsenick and such poisonous sumes and seeds, and do hurt every way, as wosul experience evidenceth.

#### CHAP. IV.

Of the metaline shop, Officina metallorum.

A Ll natural works have their special convenient places in which they work; where there is any such place or shop, in which some glorious and precious thing is made; and sometimes though the instrument be very horrid and monstrous, and its matter unknown, yet they are extant in that officine.

First, touching the glory and praise of this officine, it is likned to a Church, in which the seed and the Ferch are married to the body, therein they eat, rest, and work, thither they carry all fair and pleasant materials under ground wherewith they are clad, and they have another kind of fire, water, air, and earth, for the things that are accomplished and perfected therein, the same can hardly be parted again, no not with the help of the neather air, if to be, that it must be parted assunder, then see and make trial of it on the mercury of metals.

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be parted, as may be feen by gold, how firm and fixt is it in the fire? the cause whereof is the subterranean heat and cold which it imparteth unto metals, and makes them firm thereby, for it is a flony firmament of the earth, and giving to metals their fleny power, it groweth hollow and fpongy, full of pores, which at last are fill'd up with metals, even as Bees do fill their hives with hony, and in the end it parts, and is carried away in the flick or (Scabes.) For the Earth-stone is not confumed under ground, because it is a sediment, not fuffering any thing to come in or out, Hence is that difference betwixt the Earth-stone and the terrestial-firmamental-stone, which is one of the mineral-works. Let no man gainfay, that a stone should have together both heat and cold at once, to afford the one now, and then to hide the other, for when it worketh upon inferior metals, then it hideth its coldness, and so it helpeth every way, this is its tract and instrument, heat and cold of the subterranean fire-stone.

The modern Chimists which are ignorant, not knowing Nature aright, and do not take notice of her ways, use strange instruments, and then they make or cause to be made all manner of vessels, according as every one of them hath a fancy to, but in natures ways they know little, she regardeth not the variety of forms, and instead of these, she takes a fit and lasting instrument, which holdeth in the work, and every form follows or accompanies the seeds precedency. The folly and ignorance of workmen is aggravated in that because they despise the knowledge of minerals.

The infirument she useth hereunto I should make mention of it here, but wave it at this time,

and will do it in another place, where you may feek for, and take notice of it. Those which think thenselves to be the wifelt do fay, that it is a vanity to observe mathematically the stars above, and to order any work after seasonable days and hours, it is fomething faid, but not fo well grounded. But this is most certain, that if you work according to common course, otherwise than we do, following only your own fancies, then is your labour in vain. There is a difference to be made betwixt the upper stars, and the metalline stars, which shine and have their influence Touching the stars above, they into the bodies. in their light and motion have a fingular influence; and the fars below have their influence also upon their metals, thus each heaven hath its peculiar course and instrument, where the stan tituation may be apprehended. An opscum con pus stellatum compact astrall body, differs in its condition from a corpus lucidum, if you intend to learn here formething, then you must be industrious and grudge no pains, it would require a huge volume, if I should describe particularly the whole circumference of fubtirranean Mine works: it would not fusfice to nominate the things only, but must demonstrate also, that all that, which I attribute to them, to be true, I fay it would ask a great deal of writing, to dispose the brains of milconceited men to a belief: what should I say of such materials, on whom I could not impose fitting names, though I knew them, for who is that man which hath done learning in our School? Here I must needs speak as belong. ing properly to this place, that no volume in this world can be written in which could be fet down

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all and every particular manual, as Laborators fometimes might ask; therefore an Artist having given him some hints of things, must endeavour to order his work, and manage the same judicioully, must put his hands to the work, and get knowledge by his own practice. I direct fuch men in their work to Natures process under ground, let them fearch there, and take an honest Miner along to shew him her instruments, and matters (for prating, lying, and ignorance availeth here nothing.) Every one wishesh to get riches, but the means for the getting of them are not respondent: if I were the best limner, and could set forth in colours the form of any instrument, then men would understand it; it would help in this case, they would fee it, and feel it with their hands, and undertake the work, if all were fet down. I know what, and how much ought to be put in a book, I put things fitting in, and did it faithfully.

#### CHAP. V.

## Of Egression and Ingression of Metals.

The work of metals evidenceth a perpetual going in, and coming out, for hereby the Egression is understood not only the Egression of the whole work, that in some place a whole metaline tract comes into decay, when it wants food to be nourished any further, and hath devoured all its bodies, but also a partial egression; for still the one seeketh the other, and follows at the heel. This we see by the mercury of metals, being poured forth, it is scattered into thousands of little quick corns.

corns, all of them return to their body; in the fame condition is volatile & Lubricum; and the Ferch also goeth forth in small bits, at last it joyn eth in a body somewhere, even as Bees meet toge ther: it receiveth no more than it hath need, the overplus swarmeth to another Myne-officine which parting and distributing, affords many and feveral Mine-works, according to the disposition of the officine and nourithment, and according a it is infringed in its work in the egression; the Ferch and the feed go on in their volatility, andi they had wings, that Volatile is so thin, that it can hardly be discerned, yet is it soliated like a hear of atoms; thus fubtilly it flyeth away, and the Ferch, must fill have its feed, the feed its body, and that its thin atoms. My meaning is not, that it egression is from or out of the earth into the air, to fly about there, and then to come into ground again; which is not fo, nor can it be, because it natural work is not in the air, unless men bring it forth purposely, then is it of another condition of that egression I do not speak here, because it is done by day; but this goeth through the earth Which stands in the furnace, not apprehensive or visible to us, and runs through clefts and passages For if the earth giveth way to the ingression and egression, even as the water doth to fishes, and the air to birds, as long as metals come to their stone-firmament, which stone-firmament differs from the earth-firmament, when it meets with that, it goeth about, looking out for another palfage, like as water that floweth about a stone, and not through it, yet it flayeth in its own flone, and receiveth strength of it, and turns there to a body: and as it goeth in its egression from one metaline

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taline firmament, stone-firmament to another, it thorow eaten loaked, be it at what distance it will, attacteth the Lubricum, even as a bird draws its feet up to its body in its flight; for if they touch any where, then they loofe fornewhat of the body, and the Lubricum in its ingression suffers it to come again to a strength of operation; for when both are joyned, then the metal increaseth, and attracteth its food in a wonderful way, and nourisheth it self; and it is to be admired, that in this ingression, when that Lubricum comes more and more to its officine, how it increaseth and strengtheneth it self so long, that at last the work is made firm in the officine. This strengthning can not be learned to be any other, than the metaline mercury doth make it, for in the first place it turns it there into a liquidum, where afterward it receiveth all, doth coagulate and congele, according as the bodies are either masculine or feminine, at last it is brought to a solid fixed body of Sol. This ingression makes that subterranean place noble and fruitful, and is fingular, when it hath an ascending oar in work, that air is very wholfome, and if the air above with melting be not infected with arfenick fumes, then it affords a faluter air to dwell in.

This is a manuauction unto the whole afterwork, how the same ought to be proceeded in that ore may stand and not awaken, but turn to its stream, and still abide in its bodies company, it is loath to make an egression, if once it made a true ingression, and settled it self to the work; for it resteth not in its place, neither doth it rest in its whole tract, but worketh continually, and is well seen, what its fixing or slight is, and where it setteth to a fluid body, or earth-salt, which it stirrs and rouleth so long, yea, it panteth and moveth in it so long, till it gets a liquid body, then turns it to a terrene body, and is still brought on to a further height and hardness: and that is the right coagulating, congealing, liquidating, and fixing of mercury; which if done accordingly, then it affords something.

#### CHAP. VI.

Of the diffolution and reduction of metals.

T is apparent, that natural heat is the cause of the fluidness of metals dissolution, because the feed of metals in it felf is very hot, and the fluid matter of metals is hot alfe, as being oliginous and its heat increaseth, when it comes to its offcine, or shop, because that also being hot encrease eth the heat the more, hence it is why it is hot in the work, and hath need of it, for at first it would bring no more into its body, unless it wen foluble and fott, it bringeth nothing into it, un kes it be passed through these three heats, and fixed by them: then examine it, and adde another fluid thing to it, which did not pass through the three heats: fee whether the metal will receive it, or no? Secondly, they must be dissolved, that they may be cleanfed; the condition of liquid things is to produce to the outfide things fitting the work it hath in hand. This folution is diffind from other artificial diffolutions, where the body is only melted, as by the Melter when he separateth the excrements from it; for nature doth not melt the earth

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as men do, but as corn groweth above ind fo the leaveth com and husks together; e is a great difference betwixt our melting the diffolving of Nature ; if we could obthat distinction in our dissolutions and meltwe should not be at so great lesses &damages e are: I must needs mention about aurum poe, how men do bufie themselves about it, as y heads, as many ways they chule to the makof it. Some take that which is not yet sepa-I from the metal containing yet the cinders of ements, or worse things. They take corrowaters, acetum aquavite, and the like: pray me, what doth Nature takes, when the is about diffolying of a congealed water? She takes of the ethings, only maketh use of a heat. must do the like, if you will take a metalline y, which Nature hath perfected, and through ing and fining is come to us, if you will difand reduce it to its first matter, then rouse Ferch, thus you may make any mettalline potable, being made pure and superfine, its excrements are gone, made not with admals of corrolive things: the fluxing of fuch ters rather make the metals harder: if a boall be fixed, we fix it from without, which we doth not, for the fixeth the feed, then the letteth and turns to fuch a fixation, that the dwing above ground cannot master it. A er, which congealeth, hath at first a little crust, ng on in it till it be quite congealed, but here it gealeth from within to the outside, hence you ly guesse at that glorious foundation of projection, on Mercury of the body, making a natural, fratum Super stratum, thus are the metals joyned accordit setteth to a fluid body, or earth-salt, which thirrs and rouleth so long, yea, it panteth a moveth in it so long, till it gets a liquid bod then turns it to a terrene body, and is still broug on to a surther height and hardness: and that the right coagulating, congealing, liquidating, fixing of mercury; which if done according then it affords something.

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earth as men do, but as corn groweth above ground, fo the leaveth corn and husks together; there is a great difference betwixt our melting and the diffolving of Nature ; if we could obferve that distinction in our dissolutions and meltings, we should not be at so great losses & damages as we are: I must needs mention about aurum potabile, how men do busie themselves about it, as many heads, as many ways they chule to the making of it. Some take that which is not yet leparated from the metal containing yet the cinders of excrements, or worfe things. They take corrofive waters, acetum aquavita, and the like: pray tell me, what doth Nature takes, when the is about the diffolying of a congealed water? She takes none of the ethings, only maketh ule of a heat. You must do the like, if you will take a metalline body, which Nature hath perfected, and through metling and fining is come to us, if you will diffolye and reduce it to its first matter, then rouse the Ferch, thus you may make any mettalline body potable, being made pure and superfine, then its excrements are gone, made not with additionals of corrolive things: the fluxing of fuch matters rather make the metals harder: if a body shall be fixed, we fix it from without, which Nature doth not, for the fixeth the feed, then the flour letteth and turns to fuch a fixation, that the diffolying above ground cannot mafter it. A water, which congealeth, hath at first a little crust, going on in it till it be quite congealed, but here it congealeth from within to the outfide, hence you may guesse at that glorious foundation of projection, on Mercury of the body, making a natural, Stratum Super Stratum, thus are the metals joyned accord-

according to which the artificial work is ordered: we have a hint given how mercury of metals is clipt and allayed, and its lubicrum is catched. Conceive not of this fixation, to be as when iron is hardened to ficel, and their reduced to a foftness as Tin is of, this is called only a close hardness which keeps the body in a malleableness, and keeps it so close together, that the fire above ground cannot hurt it, all hardness above ground may be mollified in fire, but not the other; because it holdeth all fiery tryals : therefore as the hardness made above ground hardneth bodies in the water, so on the other fide, the water, which is in metalline bodies must be taken out, then it congealeth. The subterranean air hardneth the earth, earth remaineth earth, and turns not to flone, and the fame keeps the water from running together, or congealing : keeping it from turning to pearls and pretious flones, and fuch may be made of that water. To get the internal fire out of metals, though it be most high skill, however it is feafeable, and found in its place, where I write of the like, in a more ample manner. I give a hint of it in this places, as Miners ought to do, of whole expressions I borrow now: The reft which wholly extracteth this fire, which lyeth betwixt the project, leaving nothing behind, that is, where the Lubricum and Volatile is together, leaveth it, produceth it, and excerneth it. The Mansfieldian-flate, makes it appear, that its Volatile is gone, and its Lubricum also, where its impurity is yet betwixt the project, and is not a fair pure work, but a compound onc.

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#### CHAP. VII.

Of the afcension and descension of metals.

His new kind or manner of speaking and writing of metals is caused by experience, for the first perpetual ingression of the Ferch encreateth and strengtheneth at first in the officina and Marrise, the Mercury of bodies, bringing it on to its perfect and full strength, being made wholly effectual and potent, then it begins by degrees todoth it felf with a body, at first he attracteth and receiveth the meanest, which he puts off again in the first place, which is done the casier; for no body amongst them all is sooner put off. For the body of Saturn is so thin, that it appeareth to the eye like as a fair body doth through Lawn or Tiffeny; its spirituality appeareth through its body, its spiritual body is the metal of Mercury, or as I should rather call it, its proper, near, and special body, which work giveth a manuduction unto many other fair works, for it maketh a garment for Saturn out of the subtilest earth, after he rifeth higher, puts a harder and better garment on him, which is not so easily put off at that of Saturn, or at least not with so small a work, which is caused by the work of the Mercury of bodies. For the Mercury of bodies by reason of its fluidness is the hottest, as he maketh it appear in Saturns ascension, putting a cinercal body on him out of earth, hence is it why Saturn is so full of cinders inclining to a brittleness of ashes, and begins to found by reason of the metal, though it be not very firm, however yet it is

at the next place for incorporation: its found is more deaf, is further off from iron, and nearer unto mercury by reason of heat. Observe now at the accending of this metal, it lyeth near the ashes, cleansed by the Saturnal water, but above gro and it turns not to be glaffe out of the afhes. out of falt or earth-water, or Saturnal-water, or cut of fand or flone. But what is that pure fubterrenean Earth-glasse, which if it soundeth breaketh not : it is a matter which Nature thruserh upon a heap together, which if you touch it foundeth, and is very clear, of a great compact. neffe, and very firm, in this work it doth mingle with affect and falt water; and turns to a glaffe of earth, or to a dark glaffey firm iron. Nay, tell the If a metal or Earth-colour, yea, a good found metal be diffolved to a colour, and is brought into a glaffe, doth it not look of a copper-colour? ves truly of Therefore from may foon be turned into another thing, which is done naturally, where fuch metalline iron colour is reduced in Hungaria into a Linivium, and is turned into a very good copper, however it retaineth the glassinesse, though the colour hath exicated it formewhat through the merenry of bodies: for the liquidneffe it hath still, and is nobilitated further to a malleablenesse and fixation, therefore take notice of this tincturing matter, which you find prepared by this body in this Officina, it reduceth the wron to copper with abundance of profit.

Put these colours away and behold how the mercury of hodies is passed through many white bodies, and hath thill a fair white fuligo, and that very fixed, how finely is it clad in it, and maketh a tair and pure body of Luna, into which

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be clads himself so strongly that it cannot be taken from thence by burning, because it passed Even times thorough the greatest subterranean heat, which destroyeth corruptable bodies, unleffe they be closely and compactedly incorporated to the mercury of bodies : nothing goeth beyord that fire, neither of the upper, nether, or middlefires. Therefore behold how neatly Nature worketh and rifeth, calcining the whole body of Luna, which calx is nothing elfe but the body of Sol, its uncture and tinging quality it taketh from the perfection and depth, which is in the fire, and can afford it, that colour must keep so long till it descendeth again: there is nothing which can mafter this fire: the descending may soon be perceived by this ascending, and the difference of it is this, at the accending it getteth the tindure first, before it gets the body, but here it loofeth it fooner: and this is the reason why defeending oars are more perfect, then the afcending ones.

# CHAP. VIII.

# Of respiring Metal, or of Quick oar.

Because with and by Myne-works an obstruction is made upon Nature, which is the cause that several metals are gotten, and distinctions put on them, that damages and losses might be the better avoided in the working of them. For as each received a particular name and property in or at the work, so in the digging of them, several manuals are invented for the finding of them.

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and hereunto use was made of the Rod. To diffinguish metals by colours is a curious skill, as Red gold glafs, Myne green, black oar: however their working is not so exactly known that way. That I may lose nothing in or at their melting, Juse this means; first, I must certainly know the property of the oar, before it be beaten out, while it is yet under ground in its breathing: for oars and metals breath only under ground, though they breath in some fort above, yet the same breathing is very weak, not going far from the body; and the rod also tticks only upon the upper metals, which is the greatest advantage we have: for fire causeth metals to breath into a flame, and the fire-crates and pit-diggers cause only a volatility and closing compactness, where a threefold damage enfueth. First, there slyeth away, not only much of the metal, but that also which stayeth turns to be volatile, and in the several meltings of it, always fomething goeth amifs. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Third-. ly, elevated minerals are burnt to a compactness, which if not done, would prove very advantagious in the After-work, and chiefly they would be very useful in Medicina, being naturally prepared thereunto, which is the reason why many in their After-workings labour in vain, taking other improper minerals thereunto. For that fossile Virriolum at Goslar, where neither filver not lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oil alfo, which perfectly cureth the Gout : if all these good qualities should be burnt away with the

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the filver, were it not great damage? Therefore I take such a metal which attracteth breath, and when the unbreathing or adhalation is ftronger, then is it a living metal, because a lively quality in it : for breathing things are alive, and breathing is compared unto life, fuch metal like a breath, proveth as a child from ten years to ten years, even so this metal groweth, till it come to its perfect flate and body, afterward it getteth another name, and confequently there must needs be observed a great difference in their working, and are afunder as much as a live thing differs from a dead one, which ought to be taken into confideration, because this diffinctness being obferved, affords a neat and pure work. belong all mixt oars, which at separating are parted afunder and not before, (as the usual custome is.) As in Hungary there is had every where gold-filver (that is, in it there is gold) which in its colour and ponderofity is pure, hath loft nothing, and is still in its working quality, and if it had not been interrupted, and digged up unfeafonably, then that filver would have been turned to pure gold; that filver may eafily be brought to a folar perfection, and in it self is it better to be used for pagament, and is of better use for cementation. In like manner the copper at Mansfield is good for it, and proveth much better in the work, than other copper, for it wanted but a little, it had been burnt quite into filver. The best quality of such copper is that they are of a deep colour, they have not lost that, as usually Electrum's do. But this is to be noted, fuch oars' are of that quality, that the bigger part of the body hideth the leffer part in

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melting, it is not feen, nor felt, except at the walking and parting, there it is feen : whilft it is yet among the earth, it is a breathing oar, and is of fuch a compound, as you heard: you may confide in it without a proof, though the cake of it be of filver colour or of a copper colour. This is it apparent, how Nature augmenteth a metaline body, protruding it upward from below, and that which is neathermost, is thrusted toward that which is uppermost, in a marvellous subtile way: for dead bodies bring still more to it, making it heavier in the mercury, then joyneth the nourishment also, which are the prepared minerals, affording their tincture, like good food, which breeds good blood: hence flores mineralium have their existence : if you cannot learn their off-spring in that way, there is no other nor better way for it. For this is the true tincture, and not that mouldy or groffe album or rubem so called, where such highly thingl'd oares or transparent Veins break, they may be cryed up for an Electrum, but improperly called fo: for the colours glitters fo purely therein one among another, like in a Chryfolithe or transparent Amber.

## dann thorong to CHAP. IX.

or. In his manner the copper

oni of Of expiring metal, or of dead metal,

Etals have their fet time as well as all other creatures, they decay and dye when their appointed time comes, For when Nature hath brought the metalline body unto Sol, then by reason

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reason it wanteth nourishment, and is starving, then it comes down, gets a stronger exhalting, and the attractive breathing turns to an expiration, and aeriel breathing brings it to the firesbreath. If the expirapation groweth stronger in a metal than its adfiration is, then it descendeth by degrees, and decayeth, & then is it called a dead par or metal, for still one external body or other departeth from it, at last in one place or other it maketh a total egression with its breath, life, and feed. This breathing is known by the particular Rod of each; this also asketh a particular place and work, because great gain is afforded both by this and by the living one. Confider it well, a metal, which descendeth from its perfection into another body, it is like when a man loseth his lively colour, and at last his body, that is, its ponderosity, and then the gold turns, not to a goldish silver, but to an Electrum, that is, to Sal, which hath lost its tincture. This is a great piece of proof, to discern such silver-gold from true filver; in its gravity it is found heavier than other filver, retaining the body, and losing only its colour or tincture.

It is a greater skill to reftore a tincture to a dead and decayed colour, and to make it fix. At feparating it keeps the quality of Sol. The like condition is red filver in, which hath loft its colour, making an incorporation and union with copper, fo that it quite dyeth in its body. To get this filver out of the copper, and reftore its peculiar colour, is a great skill, which Melters are ignorant of, belongeth meerly to the Chymick Art and its Laboratory. How many such Electrums are brought tor filver and copper?

the Buyers thereof have great gain in it. Of the fame and the like condition are other metals of. Is it not so, all iron in Hungary is brittle, what is the reason? because copper is in it: if that be gotten out in that artificial manner, as it ought, that iron proves so hard, that no steel is comparable to it? Out of that iron are made Turkish swords (sabels) mails, which no weapon or bullet can enter or break; these mails also are not very heavy.

Note, the *lubricum* at the descending of Mercury, must have room, from slippery things easily somewhat may be gotten sooner than from hard things: slippery things leave always somewhat behind; the same they do with their tinging bodies, putting them off still so, that in the ascending in their *Volatile* they assume the body, and

elevate it.

Note, if you have any material in hand, and in your After-work you would know whither you must keep to the Lubricum or Volatile (these two must be thy help.) Then your stuff must be prepared, either the slippery or volatile way: if you will have a body either ascend or descend, take notice of the slux in the metal: slippery ones are more open than the hard ones. When tinctures begin to depart, which are a strengthner to, then the stuff groweth more sluid, comes closer together than in the quick metal.

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## CHAP. X.

## Of pure or fine Metal.

7 Hen a Metal, be it in the ascension or de-V scensian, is in its seven System's or constitution, then it resteth or endureth, till it comes into another body. If you meet with fuch oar, it yields the pureft metal, that may be had in the world: our Melters call this Super-fine. But our Super-fining, which hitherto was in use, is an impure work in regard of this : for in the clarifying if it miffeth but the least grain, then is it not vet right. Such metals, as may eafily be conceived, is pure good and malleable, loseth nothing in any work what soever : though all metals may be made fuper-fine, yet none can be made finer than gold is, which no element is able to touch, to take any thing front it, or to turn it to a Glimmer (Spolium) or cats-filver, of a glittering quality-

Silver at Marychurch at Lorrayne is more fine than others. Super-fine is called that, when a metal is pure, and rid of its excrements or drofs, which may easily be taken off, and hindereth it not in its fining. In filver Myne-works there are often found such natural proofs of pure and fine oar, that it might speedily be digged and broken, though it must be melted again by reason of its Spolium, or by reason of strange colours and slowers it hath robbed, yet it easily may be performed, which serveth afterward for an instruction, how Mineral-colours must be obtained, as Azur, Chrysocolle, though they stand in the Mineral-glasse: such colours love to be in such pure

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oare, but are not so soon inoculated, unlesse it be in the Sude or coction, in which the metal is very pure, and yields more naturally the mercury of the body, be it in the afcension or descension, assumeth then another body. Hence is it apparent, how the fame ought to be proceeded within the artific cial After-work, out of one body into another, how the body, in which it is, and from which it must be had, ought to be prepared, namely, it must be made pure and Super-fine. It appeareth in the Italian gold, especially in that of Wallachia, in which it is most pure : how that mercury of metals puts off his body, and the mercuryof the body come from the mercury of the metal, puts the gold together into a close body and reguhis, and it is feen in the gilding, how firmly and closely it sticketh, wanteth: but a finall matter of an augmenting quality, its Spolium is only obfructive thereunto: it is of a transmuting and elevating quality, if the other body be awakened alfo: for a body which is between awaking and fleeping effecteth nothing, it must be awakned wholly: if at the on boiling of a metal, as of that Italian gold, be but the least impurity, that is, a heterogeneal part, it could not be brought to a compactnesse, which is seen at gilding. Therefore you must give an exact attention to learn to understand what the prima materia of metalline bodies is, and how their Elevation is either obstructed or augmented; how homogeneal things are brought to a body. It is apparent in the mercury of metals, how close and compact it stands together in the flux, which flux cannot be taken from it: purity is the reason or cause of that compactnesse, being there is no other metal mixed

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ed with it: affoon as any metalline body joyneth with it, then is it disjoyned, be it what metal or body it will. Hence it doth appear, how metals are brought to rest from their labour, namely, if they be first pure; for into pure matter may be brought what is intended for it; which appeareth in the mercury of metals, its purity is the cause why it doth not appear to the eye, but only The mercury of metals in its flux or hardnesse: Is the flux of the mercury of bodies, that is, when water comes to it, or the mercury of metally bodies is come into the water instead of the air, which otherwise is in the water: take it into confideration, what manner of skill is required to get wind or air out of the water, and to bring another mercury into that place, if you get the air, which is in the earth, but of that earth, and in its lieu you get in the melcury of metalline bodies, then you have a Mercury in Coagulato's endeavour now how you may coagulate it, but not in the ordinary, common, and vulgarly known way. Bring fill another mercury of bodies inflead of the Marin water into that water, then you have a fair pearl, take that fame merchty of bodies, reduce it to an earth, which mult be pure, infecad of the air then you have a pure jewel as pure as may be had from that, earth is in its col lour, or you may put one to it, which you pleafe, it is a thing feafable. Thefe and the like pieces are afforded by purity, all which the work of nature is a leader unto. (Menthat cast to many forth alperfions upon Philosophers are unworthy and not to be regarded) nor credited, what they can foam against their rare and glorious inventions about the three principles, from whence all thefe things

things have their Original. Make trials of it. you will affirm to be true, what I have faid.

#### CMAP. XI.

# Of impure Metal:

Here is found store of metalline oars, but few of them are pure, and few there are that break or grow one by the other; therefore these must be separated and spoken of apart: The great work and expences which their cleanfing requireth from their groffenesse let Melters speak of : separating hath been invented, at which some good things of the oars do flay, the rest flieth away, and their fining is uleful, especially when oars or metals are in their ascension, though it be chargeable. But to find Electrums, and bring them to good by separating, differs from the former fining, and requireth a fingular way of melting. Cunning and fubtile Artists may pretend to get filver out of iron, (I believe they may, if there be any in it) as they do in Sweedland. Ofemund always containeth filver, which is only off driven, and calcine away the iron, and thus they cheat people : can they do the like with the iron which breaks in Styria? no fuch matter. Therefore take heed of fuch cheaters, and take notice that nature loveth to keep her own ways orderly, and keeps together two and sometimes three forts of oars in their ascension and descension, whereby she intimateth a way unto the After-work; but men in their fancy think upon other means, though to no purpose.

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view all the Mines which are in Europe, you will find no other oars but impure ones, that is, a mixture of them, for their nature maketh them, as much as I ever could learn: if you can shew me the contrary, I will affent unto thee, And his is the second Argument, that metals are in heir ascension and descension unto perfectnesse: if each had its peculiar work and instrument, then men needed not to take so much pains in melting to separate them. For it is a difficult work to joyn weeds and stones, because these are heterogeneal, and are of differingmatters: but the other joyning foon together, require special working to be separated; therefore view exactly the bodies two manner of ways, which is no small infruction. First, in what manner you separate the ashes from the sumes or food, this ministers already a twofold separating of metal, the earth from the tincture, there you have a twofold sepanting, and so forth. Secondly, take notice of the Flux, to drive the cold fire with the warm, and the warm with the cold, then you will be able to separate the bodies from Mercuries, then you have already separated the metals without loffe and damage, use thy self exactly to it, and be careful in observing their names, not regarding the Miners expressions and terms, for the names they give to oars are false: for those, which build and dig after clefts and paffages, have their names of their bodily matters after the forts of the minerals, and are distinct therein. But you must call them after the forts of the feven bodies, and learn to prepare them; this work is of greater. utility. Men are at great expences to get corrofive waters, to get afunder these metals, they do

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it also by way of melting and casting, but such waters add great poison to the work: it is a better way to do it with Lixiviums or sharp waters. which are not fo poisonous, learn their prepara-There is another kind of impure oar, of which I made mention here and there, which contain Myne-flacks, you may read of in the Chapter of the Cinders, but there is a difference betwixt the cinder and the flack, for flack are more corny, yet that also turns at last to einders, These flacks are the cause of the cold fire, and cinders cause the warm fire, or the Uredines metallorum: these cold flacks are hardly gotten of from the metal, because they come from the cold flux fire of mercuries altitude; for as the cinder comes from bodies; so are these flacks of mercury; it is feen, when you will have flacks of other matters than usually they belong thereunto then the mercury of bodies is rouzed, which by the work is nothing elfe but a closure and stream; torif you can conveniently get away the flacks then you may perform and accomplish something elfe with the fire of mercuty, and it is neither usual nor artificial to deal much in cold fire : some Miners call it Miffutkel, Nodus eris, that Latine name they put upon: it is true, it is very hard knit together, it is difficult to dig it, and to make its oar to good, and Antimony also is hardly gotten from other metals (except from Sul) without damage in however, with advantage it may be done curiously, only you must be expert in Antimonies qualities. For they belong together and are joyned, as Tin, and Lead, Wil much or Magnetia among or betwixt Iron and Copper. This is a good direction, and is fufficing

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# CHAP. XII.

# Of perfect metal.

7Ho could tell what gold and filver were, V if they were not known in their perfedion, for when they are perfect, it appeareth, when they have their colour, their weight, their mileableness, their flux and hardness: and this perfect metal Nature hath produced compactly and purely; for such perfect, pure, and compact gold is tound in Hungary, in the white marble, which prefently may be broken, as also filver, copper: the difference betwixt the perfect and pure is because metals are not pure before they are perfect; and so there may be a perfect oar, which is not pure: which defect is found in many of our metals, which come to their pertection affoon as in any other Forreign parts, but in their perfect purity they are defective sometimes. This is to be noted by this metal, a body must first be perfect, or brought to its perfection, before it can be fixt, and it is of great concernment to know rightly what fixedness meaneth.

A body which hath its due tincture, weight, and graduation, yet it hath mixed other obitructive impurities, here comes the work, and nature begins to copulate these two, tincture and gradution brings the metal into a puritying; this puritying is fixation; for pure is as much as fix. And note, that the ground of the first is the body,

which is a fecret, into that I must bring the til out o Cture and gradation as well as I can, and take themen tincture from Sol, which is a thing feafable: the thing is it an Electrum, which is a water; for in water of it it abideth, then I take its ponderofity for it, an tale of bring it into an Oleum, or into a Sulphur, the be have dy remaineth still, for in the ascension mercur to the lyeth the foundation of the body, as an Embrior if ou to it comes ponderofity, which maketh it formal and then comes Lubricum, after that comes the Vola meta tile with the tincture, and perfecteth all the refit toit hath need of to its perfection. Why doth refon play the fool in despising the ways of nature not observing her course? For behold how won derfully the bringeth rednesse into copper, turn ing it into braffe, but is not fixt, because it was not her intent; it is a meer colour which all other oars eafily imbrace, but is not fixt, which colour is eafily driven away with wood and colfire. Therefore it is a thing of great concenment to learn rightly to know the bodies; for a diffolutions the property of a pure metal is known, what its tincture, body, falt, and ponde rosity is, especially if exactly be considered the anatomy of all bodies after the Chymick way, how curiously and properly are they anatomized: we call the immature spirit, a spirit of mercury; the perfect tincture we call an Anima, or Sulphu, the ponderofity is called the falt or body, for the After-work confirmeth the same, that that fixation doth not only hold in the fire, and all corre five waters, especially that of Saturn, which is precious one, more than other Aqua-fortis, but better in the malleablenesse without the Quarts it holdeth also in the coment, because it comes

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he tim at of it. Therefore it is to be admired, why ke the men talk fo strangly of it, when they know nothe thing of it, from whence it is, or what the cause wate of it is! But it is so, the one hearkneth to the , an ale of the other, and know no more than they he be leve from hear-faying; for they know not what creur te fay, nor how to help what the work aileth, brion I out of tune and disordered; and if any fix and lasting medicine is to be made, then that Vols metal is best, even as a vegetable which is come reflit tolls maturity. This processe must be observed, red elle all labour is in vain. For how can ye defroy the body of a thing that hath no body, much leffe can you have the tincture of it, before it comes into the body: a tincture may be gotten from it, but not all the colours of that tincture : here exactnesse must be used, because it is the greatest skill to do so. One thing more I must needs speak, of, those that aim meerly with a great and deep longing at riches should view Gods mysteries every where, if they compare the Scripture rightly, will find an instruction, that a spiritualty is held forth in an earthly things if a metal be brought out of the earth, and out of its Officina, like a man that is fet into another life, it abideth and liveth without food, is not dead, but is alive; though it doth not act, yet it refleth, and may foon be awakened: thus we hope also, that in the other eternal life, where there is Sabbathum & Sabbotho, things will be done in a more glorious way. God maketh use of us here for his praise, to make use of metals in that kind: it will not be for our mifuse and difgrace, but rather put greater honour upon us, more than ever we put upon metals.

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## CHAP. XIII.

## Of imperfect metal.

He imperfect metal is the wildest among the reft; because it containeth all impurit with a confused mixture. Usually there is fet would a work of many pieces, which no man yet know eth what they are, in which you find matter joyned, which are prepared and unprepared of its many bodies. Now if you will reduce that me its. 1 ter and cleanse its metal, then the unprepare dis matter must first be washed away, and regard in it. the matter to much as the metal, which is me tender and young in it, you must not calcine a proce but another fire belongeth to it. This perfection confifts in nine feveral pieces, which must be we confidered; each must be handled as it ought; fo be, the metal shall not suffer any wrong and damage.

First, consider well, whether the oar be in afcention or descention, then you may help its a lour and whole body: for that metal, which is in its ascension must be aided in its folium, but the metal, which is in its descension must be helped with Spolium, else it dyeth away, because it's not perfected in its due place and Officina; and that metal is in a form accordingly. Thus make your proof, and be in your After-work the more

incouraged.

Secondly, you must take notice of the nourish ment or food, which as I may fay, is not fully digested, further the same in its concoction, else the excrements cannot well be gotten

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Thirdly, you must take notice of the flux, that which is fluid must be fried: for if both fluxes and hardly be consumed again. For to dissolve a new running set because of bodies, which per se are running, no would prove a meer dust and atome.

Fourthly, remember the hardness or fixation of it, in what degree of ascension or descension may its that you may add thereunto an equal fire that you may add thereunto an equal fire and fuligines requireth another kind of fire, and calcination must have a due fire: then your proceedings will be right, if you know the proceedings will be right, if you know the proceedings will be right, and flyeth off at a se-

imperfections: from thence this metal hath its meets the one is of the body, the other is of the infrument: first, take in hand the instrument, and endeavour to help the body in the preparation, and stay its slux or running into another, and you drive the Sebwaden, or the cuticle of the seed; it then goeth the cuticle of the seed, and the Fereb or life.

; if cond casting.

Sixthly, consider that fire, which nature hath, that you do not increach or intrench too far upon the bodies: direct and order all your work upon the *Uredines* or soap, joyn it with your fire to the influment of the body,

Seventhly, you ought to be instructed well about the tincture of the Electrums, that you put not off Sal instead of Luna, because you are not

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feating experienced enough in the fleeping tincture or cother P lour, which you are to awaken in the descension or when in the afcention you are to firengthen and to keep them. Painters have a term in their profession which they call elevating and shadow. ing, the same you must apply here to bodies, when they are in their perfection: therefore anatomize the bodies.

Eighthly, we see Limners to mingle their colours with water and oil, and so carry them on you must learn a due preparation of the water, to imbibe the colour, which is a metalline water, whereby you corrode with not destroying the colours, which you intend to have, if you make afe of any other water befides this, then all your labour is in vain; cool with oil, then it remaineth pure, and thus you have much firength ened the Folium.

Laftly, take notice that the metal be fraightened fo, that it look for no more food. All fuch things belonging thereunto you find enough by this inflrument, or not far off from it, or elfe you may bring it eafily thereunto : all will be but imperfect, therefore put your help to it, you have natures half work for advantage, with great pity it hath often been beheld, how fach noble and pretious infruments have been confumed in fire, which could have been for feveral good uses, the workmen in their carelessness not te garding them. All other metals belong unto this: for very feldome is found a whole period metal, which should not want one help or other He that is acquainted with these will perform thele works with greater advantage and more utility. For there must be extant a per-

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### CHAP. XIV.

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of the Soap-metal, or Metallum Uredinum.

Four upper Elements could not make a metal to be manifest and apparent to us; who would have undertaken to work any metal. The great heat and cold which is under the ground is the couse of the body of metal, according to the predominancy of that heat and cold which is in the body. The deeper the heat or cold is in that body, the fairer is its tincture; this is a true saying. But what this heat or cold is above, and what is attributed to the Planet above, underfanding men must know it.

At first when the Ferch goeth forth, and goeth along through the earth with the feed in its firmamental officina, then it comes forth fornetimes, as far as its breathing may reach before it be infringed and allayed; it still carrieth some of the pureft metal, and the superiour elements afford their wrette for their joyning: for where the elements are in a conjunction, there they make a body, and force fomething from the Ferch, then it rifethand falleth, as it falls, so it lieth still, this is the reason why the corns are so strangely fashioned, they are either round or oval, and fo come to the metal accordingly, and is found: fometimes it falleth into the water, where it was catcht and overtaken, but most of all it loveth to be in the Uredines

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Vredines for Toap, hence got that name. Soaps are mineral springs, where the metal loveth to lye, these spring from below, and these are foundsometimes wholly gilded over, and they cast upward taps of fuch colour. In this Country fuch fprings are near Rivers, at the foot of Mountains, but in the Almen they are on the top of the foap as it were upfide down Jon thefe flicketh the Ferch which paffeth by it, or the air which forceth it from it. The whole business lighth in the metalline waters as they are diffolved in their falts, thus they eafily imbrace the Ferch, or the metal of that Ferch and feed which it carrieth forth, and that goeth for the best Tin which is con the foap, being of an iron that which iron is of feveral different degrees, but there in this place it is not energetical, as being obstructed by two parties, artist out the

First, the water is an obstruction unto it, for oar must give way to water, it is carried away : fuch foap oar is sedome found by the Uredines, or

in the loaps

At not when the Feel goeth forth, Secondly, this Scaben powder or dust is not in its right officina, because it is not in this subterranean air and element, where the lingular officina of metal is, and in this manner of condition are almost all the toap-metals in Europe, but in other Countries where there are none, or very few of theles nether metals, it where be found any of them in the Dam earth of the highest or uppermost metal, then is it another matter, needs not to berrelated here, because it serveth not for our work. Such metals are the belt, because they lye deepest at the metal stand if you intrench too nigh unto them with the fire, then they five away with the Ferch, by reason of their transcendent 1 Dredings fuperaps

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Imperfinences: therefore when this ponderous Fereband feed is grown very hot in both heats of his work, aspecially in the descention, then is it mightily strengthened, in the consuming it groweth more homogeneal to the upper Mercuries of the earth and its instrument, therefore it doth associate thereunto, and obtaineth a going again, and this is the ground of ascending and going upward, besides or without of the officina as much as is known.

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### Of inbalation or inbreathing.

IT is a curious work to build after-clefts and I passages, for it seemeth a thing to be credited. that in them the breathings have more their going in and out than through the whole earth belides, but it is not advisable to take such fetches about, because there is a nearer way unto it, namely, unto the metals, as if one would go to the well. and goeth all the streams down, through and by all the springs, whereas there is a nearer way to go the foot-path, the same condition it hath with the halations and breathings, because the furnes and vapours lye therein, and are obliructive rather to the breathing, than helpful. Therefore look not to much upon clefts and paffages, but rather ipon the halations or breathings, which keep their stroak throughout the earth, because the same doth not hinder its course as men may deem. for we mule know, that the oars do breath only under ground, and these Lreathings are orderly morit

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diffinguished. This is a remarkable thing, that oars breath from below where they are, and this is the difference betwixt the halation, vapour fume, or breath, which goeth oblique, the cross way, lateral way, or afar off. Therefore here is to be spoken of that inhalation, when it goeth in its own ftrength, what it sheweth and fignifieth. the fume is lent unto the metal from the superiour folder rayes, from thence the may have what the will, and what the hath need of forher fuften. ration, that bringeth the nourishment, and driveth all downward to the metal and the lower planets, but no farther than upon the earth, but though the Dam earth per cuten terre, there the oar or metal receiveth the inhalation, which ariseth from the work, maketh use of it: for it is manifest that the elements cannot reach deep into the ground. Seeing the halacions are invibreath can fooner be differmed and feen, than the Halation may; which may be known by a Row ten, when a metal worketh, then it breatheth, which breath it draweth again, and To forth! tieme is at the initialation, which must be known artificially, there is the purell earth, from whence man is taken, as forme alcient writers do conceive, which earth contained, many hidden virtues in the afterwork of Metals. This inhalation ferveth chieffy for that purpole as you heard, to draw, swallow, and take down the food into the body. For you must not think, that she lets it lye in the body, after the fiath brought it in, but it is a Vi retemina to keep that falt, which it drunk in, and to that end the prepareth in that whole journey from

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from that place where the receiveth or borroweth of the Sun, which driveth down all ponderous things, as we fee by all fuch juyes and faps which are driven downward; in this drawing down it hath this quality, what faps or juyces it taketh, the fame fink down deeper more and more, and fublimeth them the more highly into its florer. But this I call flores, when it cannot fublime any further, and brings it at last to a garment or body of a metal.

He that knoweth these flowers rightly, he hath learned formething of nature, and he that knoweth of what they are made, he is come yet further; but fuch flowers are made naturally of; mean stuff, which worketh by a threefold fire among which the inhalations fire is not the meant ell but the chiefeft, because it is the next unto perfection. But this breathing is more a fiery aerial heat than it hath of any fire, because it fameth without any kindling, otherwise, its would combure the nutriment in the officing, the concealeth rather, keepeth things together, and fliengtheneth them, it expelleth humidities and vapours; and confequently it canfeth those evil vapours, furnes, and breaths, which point the whole earth below, and are the cause of many dangerous difeafes, as it hath been known. ciant, honce we her what I'rediner are able to

# dog when the flare predominant; in increase, then the cold gets the upwxhaqia HS different the car, bringing it as low'rs lead; but if heat get

Of exhalations or but-breathings ....

Steing, flirring, and moving, must be continually at the metalline work as long as the me-

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tal attracteth, and especially the in moving or taking into, hence the next inhalation of the live ing our must be stronger, therefore Nature affords fo, that because the halations can come no further in the metal; because metal is the end of the work under ground, that then the exhalations must draw on, and must turn into the metal, the return of that metals breathing from below into a true natural breathing of metals groweth fo ftrong, that it kindleth, yet without a light or, flame, three gloweth without a flame or light, and purgeth that which is to be purged in the work, not only in the work in the officing, but in the whole matter, till the heaveth and protrydeth the pure atomes of the earth, which the Sun gloriously dissolveth again into invest for the atomes are the flowers of the terrene-falt, the cannot indure them ineither are they ufeful in the earth, but must be dissolved again in the upper air; but this exhalation, though of he always about the metal, yet is it apparent in its Rotten or. Rubeds, what the joar doth, then the breathing Seizeth on the Rosses or Kubedo and kindleth them, then is the metal in its decay or decrease, and is a dead, metal, and moth of the fire goeth forth, which kindleth this Red, and the cold flay. eth by the nethermetal, which groweth predomis nant, hence we see what Vredines are able to do, when they are predominant; in metals, then the cold gets the upper hand, and difgraceth the oar, bringing it as low as lead; but if heat get the upper land; them the metal groweth higher and higher, and more lively. This is the difference betwire the hear of fires, which is called Vredines? the wehicle of that heat is the inftrument or mate

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ter which affordeth the place of it. For Uredines are the cause of something, but fire destroyeth it, & the Wedines may be without the fire, & above the fire. most ancient Philosophers call it ealestes & infernales vires; for it is apparent in gold, that fire cannot prevail against it, but only against the flux of it, and cannot confume it, and the Mercury cannot hurt neither, only he bringeth hardness into it, which is good, but to what purpole? for he is not turned to any filver; both thefe breathings, upper and nether, in and out-breathing comes all to one, and is not only its quality to shew and make known the metal and oar, but passeth through the earth also, to keep them from turning into ftones, to ftay and keep them porous one upon another, and to make them pure : for it purgeth the earth, as the folar breathing above doth the air &as the fame breathing above bringeth and caufeth wind, mift, rain, hoar froft, fnow, even fo the fubterranean breathingcaufeth vapors, fumes, breaths, faps, minerals, foaps, &c. and bringethforth gold out of their feed. He that underflandeth these nether, upper, and other metors, he may make all manner of quick After-works; For Art treadeth into the foot-fleps of Nature.

#### CHAP. XVII.

Of corruscation, or of adbalation, or to breathing or glittering.

M Iners feeing this breathing afcend by night, like a flame, they count that only a breathing, and none else, which per se is not a true breathing.

ing, but only a torrufcation, for it burneth away the excrements, not wholly, only fuch things that are naught and poisonous, purgeth the air from the fame flink; for where should the cuticle of the feed get out, if it should not be carried forth, partly by this flame of fire, and partly by the water? For this stink weakeneth the oar mightily, especially it spoils its colour, whereas it may easily be burned or washed away, before it groweth to such a stink, be it in fossile or liquours. This breathing or gliftering ftrengtheneth the cinders, it toucheth them not in a way of heat, but in a way of fire, and is not an up-

boiling, but a burning unto-

Seeing this stuff which this corruscation seizeth on, is found often in a place where no metals are, therefore is it very deceitful, however commonly and for the most part of a metalline breath. For note the metal never affords or casteth any flame, neither doth it confurme in burning, but flyeth away and vanisheth, you cannot know which way it is gone; therefore these exuvie Bermatis, or husks of the feed, is a greater infection, and plainer evidence, that there is an oar at hand; because it maketh many glorious things apparent, which the fire seizeth on, it must not quite be melted from, its outgoing is a fign that it doth no good by the metals, neither can it flay with it, unless it flick close. Here you may observe again, that fire doth not good to metals, but a warmth which doth not come from fire, as a natural heat is in man without fire; for where are the coals which nature useth for oars, yet is it hot? where is there any better blaff to make things congeal? A cold without a frost is

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another matter, as it appeareth in Pearls. I call it Uredines, as a warmth without an heat, yea, this heat and frost causeth a food unto fire, it cannot indure it any where about it, therefore if you bring a metal into its heat and cold, then you have already a ground for the Asterwork; you have little learning or skill, if you do not know so much

## the condition of CHAP. XVIII.

Of Folium & Spolium; or of the Schimmer

The second or other thing which apparently shows and distinguisheth metals, is the colour. The condition of colour is this, that they are not so discernable, by reason of their darkness, in which they naturally are, they are elevated and brought to a Folium, or are exalted through a Folium, as an obscure and untransparent folium doth the same in a lucidum & transparent folium do in a thick body, as metals are an opacum corpus, shining like the moon with a borrowed light into the body, and the folium giveth it forth out of that body.

Such a folium or glitter may be made artificially, but nature showeth that it may be had from a Volatile; though it be true, that that Volatile may not be bad, unless in its seed and body: yet it is soon extant with the body, for he that knoweth not the condition of the folium, he can neither in the flux nor congelation bring any oar or me-

tal into its true tincture; the condition of this Folium is, that it is as thin as any leaf in the world can be, of these leaves is composed a mefor bisly yes to sideni k

talline body.

Counterfeit Chymists busie themselves very much with their Stratums , Superstratums, but here it is naturally thinner than beaten gold, and this is called opaca perspicuita, an in brought leaf, not gilded in, or filvered. Here lieth a curious skill for tinging, with this leaf, if brought into the Glimmer; one knowledge is the cause of another, and as it is feen in a glowing and glittering splendour, that there is no exuvia spermatis, or hull of the feed at hand, heither may it be known in any folium or folium, by its feculum's or night lights, to prepare that leaf and Belium, which foon doth loolen and free it felf, and this is the chiefest thing, for it goeth off with the worst poilon, and comes on also, and must settle and nelly are work when the sale and they are shown balan basin medica or alguera has let

## CHAP, XIX

support of tellment of the collage and appropriate

Of fuliginous vapours and ashes. flating like the moon week a form well be mad

Ouching the white foot of metals, which is I a precious garment to filver, if only brought into Mercuries, wonderful to behold, that the corruption of metals and of the hrit bodies should afford the highest and the uppermost turn to be the lowermost, where these loots are found furely there is metal at hand alfo; but fair and more natural is hardly feen, then there is in Sy ria where they make good feel of tit. In Walla-

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this it breaketh or is found near filver, and this is the furest thing in the metalline work, as well in the Natural, as in the After-work, which feemeth most incredible unto the people; and again, that which is most uncertain proveth to be most cerrains the reason of it is, because they know and understand it not better. Miners have in their defis and paffages things hanging and lying, in which great matters might be had and found, but require great toil, and is a dangerous work by raion of their poison. Though the Halation and breathing goeth along, yet it carrieth many things with it, which hardly may be gotten from it, neither doth it quit the pain and expences. Miners call the matter after their way indifcreetlyand inconfiderately, as the greedy Alchymists suppose, that when then speak of the Mercury of bodies, to be the Mercury of metals; or the falts of bodies, to be a falt like other common falt; Alhes of Saturn are feen here neatly, before they come or go any higher, and before they do turn unto filver, for foon do they imbrace Antimony ; the same the congealed water or coagulated Saturn hath likewise, and is a pure proof to all metals, and groweth deep.

Then there is a pure Wismuth, which is gross, containeth a congealed water of Saturne, which is found also with great gain about metals, when they are reduced to their first matter, then it ascendeth into a glass metalline work, and the ashwork ceaseth. Chymists in old times, and now also made themselves very busie with their falt, to make all bodies potable thereby, having reduced themselves is an album out of ashes, which ashes afford salts, which is but

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in vain; for ashes are garments, intimating and pointing at the thing which is clad, and the our cloatheth it self with it, when it is coming near the day. The condition of Potabilia is otherwise, they must be brought into potableness, and is done in a clean contrary way than they go to work with. But these are served well enough, that goe for nothing but for gold, Nature giveth to such these garments; it giveth the slip before men are aware of, I mean the body, therefore look well unto bodies.

#### CHAP. XX.

Text with entitle fill with the work min

Of Scobes and metalline water, of the Schlich and lye (Lixivium.)

Ature in her work must still have an increase and decrease, some things are coming, and others are going; and as above ground at the melting, and at the hammer metals do lofe fomewhat, so it is under ground. But how thefe subterranean decreases are discerned, which like crums of bread should be preserved. Nature being provident keeps them together also, bringing them unto the day light, that they might be brought to good, and that metal is known also to be under that ground by the Scobs or Alkali which it excerneth, namely, the rocks, stones, flints, which sucked nature dry in her work, these are the offals, if empty of metals, and it some good oar be in it, then that may well be called Seblich or fliding, because it flideth away from the work, it stealeth away, where such fliding

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fliding is, take notice of it, for it breaks off from the matter in the officina, wherein metals are in their work, and perform their office, and that Schlich or fliding is a fure fign that metals are in that place.

So the Lixivium also, or metalline water is a fore forerunner of metals, and it dissolveth still in the work, and loofeneth somewhat from the metals, in which there is a Schnede and vertue: for as I have faid, when I made mention of miperals, where there are fossilia mineralia, there is fire a Mine-work. And where such minerals are they foon diffolve into a water of Lixivium: and this is the difference betwixt the water and the Lixivium; water affords only the mineral, and the metals allow the flowers thereunto, out of these comes a Lixivium: the effect of this Water and Lixivium is well known, for they carwin a hidden way flowers or tinctures of oars. The Cement or Lixivium at Schwelnitz in Hungay corrodcth iron into a Schlich or fliding; and if that iron fliding is taken again out of the Dray, and is cast, then is it good Mercury. There are more of fuch Lixiviums, but men regard them not, that water also is a fign of a very pure mineral; for let us confider the water at Goffer, doth it not yield pure white and red Vitriol? and in several other places there is found good copper, filver, and lead: out of these waters may behad again minerals, as you please or intend to have them, without any great pains-taking. For if a mineral is exaccated, then it hath no more the firength to run forth, but groweth tough, and is dried up finking into the ground. There are waters in Hungary, savouring of Sulphur and Allom, which afford flore of gold and copper;

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alluminous water in Misnia afford filver and con per, the waters in Bohemia which taste of falite or iron, afford feveral forts of metal, except gold The Mines in Styria have their special metalline waters and lixiviums, befides other excellent Mine-works, infomuch that the whole Mines are of meer steel, copper, gold, filver, quickfilver, and other thingsmens hearts may wish for. The falt waters at Franckenhouse, do they not fignife that there are curious Mine-works there? which if the inhabitant took more notice of, and were more known, what gains could they not make of them? The more these waters are running the better they serve for many uses; if they are standing, it is a fign that there are evil and bad minerals at hand? and that there are cide, maters, and minerals that were gone and left behind in abundance, of sediments and fumes. Take heed of thefe.

#### CHAP. XXI.

Of Scoria and Exuvium, of the seed and bull of the seed.

The utmost, and last decrease, and diminution of metals is cinder, which is very good and harmless. I mean that cinder which metals put off by their Uredines or soaps. For the exercism or husk which the corruscation or by-breathing leaveth behind, and is like unto a cinder, is another sort of cinder, like unto that which comes from the forges of Smiths and Melters; for besides that they weigh their bodies, they cleans them

them also, though the lye doth purge the Minerals and colours, yet themselves also do purge, as is seen by the cinders which every metal leaveth behind in the fire, which however are not like moto this. By this cinder it is seen also, that there are metals at hand, for the cinders of Minerals, which the corruscation causeth, are palpable, known, and visible: Understanding Miners know the same; There is a metalline cinder among the slacks, but not known, which is the reason why slacks are so brittle, else they would be malleable, or else they could be cast compact; some have undertaken that work, but they could not

get off these cinders.

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Touching the Schwaden or Husks, these do fairly intimate the departing of the feed, and of the work of all bodies: for when the bull ceafeth to work, and hath no more food, neither of the minerals, nor of the bodies, and now the Folium is gone into Spolium, then it is at separating, and breaketh the band of the leaf and feed, which is called the Schwaden or Husk, it is an extream poison, it destroyeth all that liveth, especially breathing things; for it is its intent to return thither again; therefore to what place foever it cometh, finding things that move and stir, the same it destroyeth, and it self also; and at last, it returneth to the officina of the feed, helps to glue on and imbibe, and turns to be a band again. Where such poison is, be sure that there was silver and metal there; but never in that place, where it went forth, and is turned into another thing; for after the decay of each body, and of its leaf, and after the off-plucking a fingular husk, the last it maketh is the fiercest; for there it lyeth Chica

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like a Speculum upon the water, and easily turneth into nourishments, which is the reason why it turneth so foon to the metals, and so the non-rishments are infected contrary to their quality, that it wandereth so up and down is the reason, because it containeth some of the seed and of the life, and is the untowardness: for the seed must have something in which it may lye, which is it be not one of the bodies of the seven metals, then is it such a poison or husk, this is the skin wherein it containeth it self, so long till the corruscation forceth it away, which then is death unto it.

#### CHAP. XXII.

Of the shining rod, or of the fire rod.

HE that intends to meddle with rods, must not follow after his own fancy, nor bring novelties unto Mine-works out of his Suppositi-For nature indureth not to be curb'd in her order, but men must be regulated according to Nature. Concerning the rod, good notice mult be taken of the Breathing, and this Lucens virgula, or fire-rod is ordered upon the operative ' and attractive breathing; for if it were frong, though it doth not kindle, yet it doth its office, through and by a heat appropriated to its quality. A great heat in a furnace puts out a small heat, light, or fire, the same effect hath this breathing upon this Rod, which being kindled and stuck in, is put out, no upper air or wind can hurt it; for our upper fire cannot live or burn runed

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under ground, for lif a light or candle be hit cainst a stone or earth, it is put out, because it cannot fall in. It attracteth the nutriment, which maketh this Rod burn, and fucks it dry-This is remarkable in the matter of this Rod, that it hath an unctuofity which doth not burn, as the feeds husk is, whose poison put out lights under ground in an extraordinary manner. And the breathing above ground doth the same in a occuliar manner. Few Miners know this fire, and is the only means whereby the inhalation is known. This fire-work, thus extracted, is of feedal use in Mines, and then in the After-work f of leveral use for metals; of the which more in its due place: to descry fire by fire is no mean skill, and the fubterranean fire can in no other way bemastered. Ancient Philosophers have written much of it: how superiour elements make their juncture with the nether, intimating also that by the means of the middle, Elements must be learned the emergy of the superiour and subterranean. for they are spirits which joyn the souls above the groffer bodies below, else nothing could have my fuccess within the earth, and for their opention there must be a medium, a gluten: to tye and bind fire with fire, is a strange maxime, but is a true one: hence cometh a referve of fire, which never burneth; all three must be together: for the upper is the light fire, and the metal is the flame-tire, and the nether is the burning fire. This we shall know at the great day in the other life, where God will separate the burning from the flame, when it flameth; then will the burning confume Hell, and Hell will foon be burned away; neither will there be any clearnels, but

darkness, because God bestoweth the light upon his chosen ones, which is neither a flame nora burning; here these must stand together. Be acquainted with its friendliness and friendship, make it thy advantage, which is abstrusely hid, and goeth invisibly.

#### CHAP. XXIIL

Of the glowing Rod.

BEcause the stirring of the Rod is fallen into abuse among many people; however it is a fundamental way to know and to bring forth the metals, if duly and naturally used. It is an undeniable truth, as I made mention of it afore, that metals do breath, and the same breathing is invisible; the best means to learn it is the Rod. this is the reason why I call this rod the glowing rod, because it revealeth and sheweth the exhalation of metals, which exhalation is of a fiery heat, though it casteth neither flame nor sparks, yet it is of fuch an heat, that it gloweth in its manner, and brings the rod into a glowing, which is an infallible fign that there is a living metal at hand. This rod, if it should be more glowing without a flame, there must be used special matter, which receiveth that fire, else it cannot be done with any utility. Concerning that rod; it is a stick or staff, of the length of half an ell, of hard wood, as of oak, unto it is fastened the matter, even as a torch or link is made of pitch or wax: this matter must be of an unctuous matter, either of an animal, vegetable, or

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forewhat elfe, which is upon or above ground; it must not be too strong, otherwise it sets the breathing on fire; no talk, wax, pitch, or refein is fit to be used, nor any mineral, otherwise that breath, mineral, or metal would fet its food on fire, and confume it; it must be a calx of earth, which catcheth that heat suddenly, and smothers ina heat as calx doth above ground, being moistned, it falls thus hot off from the rod. This lime, burnt above by breathing, is good for feveraluses. But this breathing doth not seize on the unctuofity or Mine-wax; else how could the nourithment of minerals prosper? Miners call it a Spath, a true calx of the earth. It is not corroded and seized on under ground, because it hath too much of humidity. Some call it a Mine Mermelor subterranean Mermel, but is no such matter, because he doth not indure the weather above ground, exficcateth, and by breathing is kindled at laft.

The huge Mountains in Norway, the oars in Swedeland, seize on it and corrode it, they are full of Spath or calx, in their glowing they grow hollow; for if they were in a flame, that land had been consumed long ago. For as soon as that Earth-water comes torth from this Spath, and the exsiccating earth cometh forth also, then the hidden fire falls into their places.

CHAP.

#### CHAP. XXIV.

Of the laping Rod.

Hilft metal is in its purification, that it neither rifeth nor moveth, then it hath its breathing the fame as it is of a fingular condition, must be discovered and let forth by a singular Rod; which Rod is of two flicks held together with both hands: where there is fuch a breathing, it lyeth close on that Rod, no man is able to hold these sticks together, if that breatheth on them: and if it were a fingle flick, it would break in two, the inner fide where this Rod is laid together must be anointed with Marcafite, that breathing draweth it downward, even as the Magnet is of an attractive quality, to draw iron; fo draweth the breathing of this oar, the Marcafite; because the condition and property of the Marcasite is to strengthen the breathing of the purification. There is not a better way of Refining, as to use to each metal its peculiar Marcasite; there is a twofold Marcasite, one above of the Uredines, or upper elemental heat, and the other of the nether, of this Marcasite Schlich or small dust is put to the point of the Rod the metals breathing causeth the Rod to leap asunder. At melting of oars and metals there thuft be added a double flack, an upper and a nether, that the metal may bleak the better; the like must be observed here at this purifying and refining. Marcafites, because (especially those above, not those under ground) carry toap-metal, and are pure, help the puritying very much; pure fer-

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ment put to dow, fermenteth the fame quickly; the same condition is in oars, a small addition will further their Refining. There is a general complaint, that Marcasite requireth a great deal of labour, before it can be brought to any good, what is the reason? the true manual is unknown. Itall that a manual, when Nature A Manual on be assisted with advantage and what it is. still. Add to any metal or oar alaned, which you intend to refine, that is fit to headded, you will quickly see the effect. I could freak of the several Marcasites, of the several oars and metals, but it is needless for the after-works. Iwould not willingly have perverse men be acmainted with these fecrets; they have it often in their hands, but they do not know what they have; for what The Marcafite of iron is the Magnet is the Marcafite of iron? is it not or Load-ftone. the Magnet? and what is it of The Marcafre of gold? is it not Lazul? and fo gold is the Labis forth of the rest. Go down into the Mine, take this rule along with thee, then you will come out of it more wife than you went

#### CHAP. XXV.

down, and be thankful for it.

Of Furcilla, or of the striking Rod.

A Smans natural breath goeth in and out, fo is the halation also, and it carrieth all the rest. Mans breath when he drinketh wine, finells not little of it, or after any other hard sented food, this carrieth this breath in and out all other fent-

ing breaths out of mans body; even fo do I compare this halation also, with a natural quick breath, which carrieth all the rest, that come in the Ferch and feed. So there is no other stricking rod for it, but what is of a years growth, which otherwise is called a Sommer-lath, this the Miners cut of after the usual way, and so in the Name of God they go: if it strikes in, then is it good; if not, then his unlucky hand and miftortune is blamed, which is fallen upon him, and thinks that his handy-works are not bleffed; thus out of a falle conceit men suppose their own aptnels and disposition, either hinder or further them therein, not confidering Gods gifts and blessing; and the most of them do not know after what, and at what, those rods do strike, they wear it under their girdle, or on their hat-band, keep it in a devotion, as their superstition leadeth them unto, to get their bread according to their necessity: God hath bestowed enough on them, if they knew how to manage their things judiciously.

There is one thing to be noted also, that the several airs or breathings have their several operations, especially upon aerial things. For Astronomers appropriate some trees and fruits to the air. The upper air hath the upper part of the trees and their fruits, the nether air possesset the root, milketh and attracteth the juyce they yeild, because it is their allotted part, as well as the upper part is allotted for the upper air, where it estecteth the juyce, leaves, fruits, as it is seen, that the blessing cometh from above at first, which is palpably seen in propt twigs, they make the twig and the fruit twistingly firm, and this sap sinketh in due time, which is drawn up by degrees by a

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Therefore if you take such a rod, especially of a Hazel, or of a Kray tree, whose sap is full, and beareth a pleasant and sweet fruit, it draweth the same downward, that the rod must sink and sink, it will suck out the juyce when the rod stands right on its passage, this holdeth from above unto this station, where the rod standeth sill, that place they call the oars station, standing as straight as a line.

This rod draweth the halation naturally after the fap fo ftrongly, that the rod doth bow to the halation, and to that earth, unless it were fo frongely pinned that it could not bow. It doth not draw obliquely, and firicketh neither at the upper nor the lower, but at the middle part, which is called the wind, and is good neither for the one, nor for the other, neither doth it breath, thrusting together the beams, making their outer rind, according as it is either good or bad, fo it burteth or furthereth the upper and lower breathing. This diffinction must be well observed; the heams and oars run that way alfo. Hereunto are used the tops of Almond-trees and of fuch fruit-trees as do confift of a mear kernel, and an hard shell; for such shells, and the ashes of such trees, and all that they have, are much aerial and fiery, which serve best for the metalline work, and the best kindling coals are made of them, and are very light. an fallow a se aborabatal od potralit prounds therefore look bow you, thely, it is

drive it brow drep, if your least that the fill

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#### CHAP. XXVI.

Of Virgula tripidans; or of the beaving or trembling Rod.

He breathings driving the fumes together above and below, you must conceive, that it requireth great skill to discern other breathings from this; the breathings of the upper Element are jovial, and the nether breathings are jovial alfo, the same is apparent in their work. wind also is, Jupiter, he fumeth these together, and that breathing can hardly be difcerned by the rod: this skill is of an high strain: This heaving rod doth shew the way, it must be made of a metalline lamine, as of feel, which must be thrusted below the dam earth, at the end of that earth these breathings and halations come together, and the rod ftirreth, quaketh, which it doth not unless at fuch a time. The rayes of the inferiour and superiour bodies may not be stayed, but only at the work they do land; for at their breathing they have their ascension and descension, are not held in their life's soing, unless by the matter of this rod, there is a knot on that flick, and it is hollow like a Cane; this matter of the rod is made of an Electrum, drawn from the best thin larnins of Lung and Sal, put into a glass-head, which hindereth not the breathing, because it will not be hindered, as a veffel may, made above ground; therefore look how you thrive, if you drive it in too deep, if you take not matter out of the inferiour earth matter, as hath been mentioned before.

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The strength you perceived of the striking rod, if there be an aerial halation at hand, you see how that rod quaketh, for the inseriour ascendeth and toucheth, and the superiour descendeth and toucheth likewise, which rouzeth is it were the Ferch, or life and seed of the metal. The like appeareth in the clouds, how they move to and fro, before any snow or other weather comes, and before the vapours be digested, which ascendeth: the same process have the halations subterranean, before they can mingle with the superiour halations, they must be pluck'd off, emalgal: if any of them ascend yet higher, they dissolve either into rain, or congeal into snow, dew, and hoar-frost, before they part assunder.

#### CHAP. XXVII.

Of the falling Rod, or of the nether Rod.

That there is a peculiar and vehement moving quality and power in the breathing and halahon upward and downward, which may not be layed by any opposition, the same is apparent in all the vegetables of the world. Rain and great thick mists may keep from us the solar shine, but nothing can stay this breathing, because it strikes directly thorow, but if it proveth weak in its bettility, it is the sault of the mild air; a shot out of a gun, if it is to go a great way through the air, is cooled. This is the reason why the solar beams have not that operation under ground, as they have above it, and hence also it is that the metalline matter is not so fertile, however they

Bafilius Walentinus bis laft

do what they can, descend to the metal, who they rouze a fire and preserve the fame. The the Sun-beams must effect all in a magnificent and elorious manner, not only above to prefer with its luftre the lights of all the fears, but by day alfo to impart unto the world and monthode, light. By thele beams it casts into the cash dispersed fire, which is advantageous to the fervation of Subterranean things of they thruthe gether homogeneal things, and bring metaly to compactues, that they may be had pure about ground, they relye and lean on them of from hence bath the rod its original. For at fome rain time you feethe Sun draw water (as the vol. gar speech is) so the beams have that quality, the comfort metals by stricking downward ill There is used a fricking rod, above at its twith is left part of the flick of three thumbs length anthe off-cutting take out the pith, put superhne Sol into the halation which goeth in, pulls the red in, where the oar is. Thereafon of litis, because the nether breathing of the air is there, and goeth againft, draweth this breathing, barrieth it down, and the metal within the rod is pull'd down ward, 25 it would joyn the farm with the relief that body. Thus the breathing stands halaron are copulated the Learn multi-conceive on the earth, in which in is to operate, it bringsthat rain to the earth, but the vapours of the term which rife the lame make or cante the rain finder and hoar-frost, bring the fame to the earth, in bibing the fame therewith; the fame operation it hath on the fubterranears vapours, caused by the breathing of the metals within a vin their afcention it makes them heavy, fo that they are

able

to fall unto Sal, helping the fame in its fertile ork. Having accomplished its fertility of the then fuch metalline rain fall also on the maketh it ponderous, moveth its Fereb in dringm and draweth the rod down also e vehemently than it doth to the striking which toucheth not the metal, but meerly breathing, which is not yet nobilitated ough or by halation. This breathing might well be called a fruitful rain, which thus fortebly refresheth them; it is not a runing but only a breathing which by the deep glitring Sol is made noble. It is not fufficiently prefled, when ignorant fimple Miners usually that the Sun in her influences worketh gold telling the number of it ( as I made mention (but now) themselves may go yet to school and um their leffon better.

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#### CHAP. XXVIII.

#### Of the Superior Radi

As the Planets have not their fixed and certain rolution in the firmament, for the which my are called erratick stars, the lesser remain in that fixed stations: the metalline bodies are of time quality, for they do not stick close unto the stars, but sile and fall: for that reason I commented them so the various motions of the stars towe, their body is rolling and voluble, led and tinged by the Fereb and Seed, which is at the most part of the Suns condition. Planets with the Sun are of a special agreement

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of but in Hallen Walentines his in more de damines, and their body may be Inbriam of voltatile leveral relation of the level and their leveral properties of the Riod is appropriated unto planets which hang their bridges to the feeds as long as the great breathing of 80 looks (till, and futters himself to be obscured, and the must suffer in giving his lufire corne Farehiby sain, milt, and inow, to long till he bleaks the row them So the Bodies 116 are corruptible in this upper fire; more than the lower in their work. Therefore fuch a rod multibe applied which I call an upper god, that the oppolite breathing of the reflecting mettalline beams which were received of the Sun, and frengthen of a Hazel, which from than twiff on the bulk is hollow three fingers length, for its pith mult be in, the weight of three barley corns or grains; this Rod direct the halition from below upward this is the condition of this Rod, whereby is known that that metal is of an infirm body wanting theinfluence of upper planets, being dered is the saufe why Mercuries lubricum in the red is stirred, making it rebound; intimating, that it is unfit for his work, and that another body is fitter. The planets with their influence work more on imperfect metals, than on perfect one. For the Sun doth not put a garment on mercury of the body, but a certain constellation doth it, the rest joyning in the work, and are toutid next to it, except Sol and Luna, these med-

dle not with this Rod. Though these also are

planets

sand belong to a perfect breathing, and have all particular rod, ias others have theirs, which ores toward their feveral work, they are fitted not affiling at the works matter; which makes brinciple as the mercury of metals. It is thus a fulficient influence for movie. It is thus; a metal is known before

is any cruft and how deep the par buth, and withing be verought upon it I veround know the helier there be a fufficiency in that party the learn by the leap of this Rod; if it be a mal oar, the Rod leapeth the more, more the condition of the body of Saturn is this Rod doth not frishe body but that we hier she most in that body, mamely, the mercury of ebody; for it yields good hore of it; and may on cally another garment, and be simercury notals, and to forther more daily lexall a lead for the land wilmuth, other load

alled leapeth not ld quick, but more flowly in doth where Saturn is where a Copper or on our is, there that rod moveth more downly Bur this must be observed, that there is no seathing about metals unless they be under sounds for when they are there then are they their works, whether they be increasing or demanne, they cannot be without breathing then.

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gather to an heap. It is feen in gold, being dif-

blog loresmalls and most stranged statement and line, works, meet wath many natural ordinations, as all other worldly things are in fine to the lamb happeneth also unto metals; they fuffer by their cold and not fires, that they quite evaporate and expire. As when their vapours and fumes grow ponderous, cannot vapour away upward: where fuch vapours are, Miners cannot brook under ground illustrational and also process.

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In a cellar, where new wine, or new bear his put working, that rapour fuffers no candle to ilibuxos by realon of the appnderous Khul or fime. ow bich caunous for form enter the ground ounless dathele frames bedescentisted in their ponderolar. This fall matter lieth on close is like warm meal. to calling order which differs from an Officeallum for the passed of the state of the eminto al hate no This doth not for and keeps foll a day Bawder shand in heavier then mine albes, as which are light, and dissolve into falts, which this a metal der finoto but abide the contant lediment, o which is like an unwholosome stinking yapour, shooking the cars turning them into a rottyppels, being abstructed in their driving above and befeveral forts. But this is to be noted Trans. Thefe fumes are cauled, when there are hard

rocks, to which fire multi-belapplyed, which could be applyed, which could be applyed, which seem technil functional places grow ponderous and in-

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rous, can cox x poq A YAD upward fi when fuch vapours are, Miners cannot brook under

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of The maligrant breathing as a is generally fo and realled is a pentilenetal complete indangereth "all one Wife Miners, but hures the ours allo Wor mallaveel or make the the breathing and . Swhich meuntheroar, being thereby dithricked in their "Manual working of The thanner of the letting of while breathings are worth to benoted a lemay becompared unto an Ecliple, though the Beams which aftendeth keepeth its course, yet the breath-"Inglity of it; and will not let it go about that "place? being in that flay aid condition, its Ferch and feed particular as last," through its fides or will be fullers theid cours to come in schence is Abstractional of fach fluid oars, of which there are leveral forts. But this is to be noted; That weater is called a weather, because it is not of fuch electair, as it is above ground with as, Hill carwhich something with it, which is groffer and hirtful unto man more than the air above with us: for men are not commanded to dwell and live under. your anish afilius Walentinus his last side under grounds but if any ones imployment light that way he must be contained to do so, commit the condition to God Almighty; because he must

indure, and fack in ill fumes, and get Ming dill

millied for walk walk of CHAP box A war not boillim

Of Cos metallicus, or stone-fah.

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Will and Testament.

This fall is hurtful into metals, taking from tien their working, without it they cannot con-We nothing can principate its The difference wire the flore fale and the flore meal in this: the falt heaveth it felf, when the frone groweth to hardness which formarly hath been a precious and the nin could penetrate it but now it when this meal odle is brought in these ponderous fumen

The is so requilite, to relate the difference bewith the nether and upper francy owhich partly is Minework; they may increase under ground, but in the after-work no stone is good, because they have no nutriment, and therefore must perish and be fa-

milhed for wahe offeod. TAHO

#### Of Cos metallicus, or kone-fait CHAP. XXXII.

He air being of one piece of pure earth, Lived ore of the Subsernancen Proles it field

Here is a mother was which befulls clefts, is passes, and frinchines, called water pools miles sound a Foreities a truth undeniable, that Motoraid pullages under ground have their wabeing both the day water and the night water, if the opened, at hen and they made patiable, which prove the attention of Mind works. In Therefore Thy counter is mooto make passages pavigable to one to the ours. dift is just as if one would dig no mans heart out of his body, and he would begin to dig at the pulse, and io a long all the way to the heart.

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heart, would it not be an horrid butchery & There is a nearer path to the well, what needs to make far fetches about. There is a twofold water under ground; the day-water, and the groundwater; the day-warer is not hurtful unto the structures, but rather helpful, foaking away man ny things, and takes away many times from the flages the ground-water. Let the ground-water be kept, out as much as possible may be for in doth hurt, if it cannot paffcaway, neither let it foring from below out of its Gathanads . . Recoin out the fire allo; for both are puriful to metals lo and to all things in the world and they play the mafters. Im-glafs, lead-glafs, Wishmith, or Antimo

leizeth on all thole, and when his fatnots dott

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or tarn to a fatness of such metals where the adispredominal I Kax Y. TAM H Shere the adispredominal I Kax Y. This fatness to a volatile and to a great Robber This fatness is a will at the shop and the shop and the shop and the shop and the shop as if it bad and the shop and the shop as if it bad and the shop and the shop as if it bad and the shop and the shop as the shop

Here is another fatnels under ground button metals grow, neither is it the hull of the in feed, nor the stone Qleum Petraleum or Naghta; in but it is like unto an Uredo or Mine-foap. It differs to much from foap ; foap doth not burn, because it containeth a hidden fulphur, not a combuftible one, but an incombultible on; this is the reason why it doth nor burn in a flame, neither doth it feize on any other thing, but only on the pure metal, if that should not continue with it, the metal could not come neither into afcention nor deform ? fion, it confumeth first of all in the metal, reven as greafe doth in the Animals. This fatnels is not far from the ear; when it is predominant it confumeth

Basilish and Telland Mittel soldate verice if but on the top of a drink Terp allo whatith will, it keeps in its frength and unchefey this farnes that's up the oars body that ndotherthing can paid! Fatnels florth a great and is one of its next kind; He na. ny tiling and falles estimovings guttinhounds in the ground-water he era in the County of School Strong at the good od 10 at there is hore of fach farners in looks like a 梅 de this colour it took hold on, and it may be one bit anted from te, forme call it a mercurial body or D) Tin Im-glass, lead-glass; Wismuth, or Antimony; ווכו fizeth on all those, and when this fatness doth 1 10 ntum to a farnels of fuch metals, where the alispredominant, then it turns to a volatility, alto a great Robber. This fatness, is a greatis i bu with giecering like a falves of gred and brown 250 lowing, as if it were Quick-lilver or beaten not عالا d, orglass frowed into. In the Rocks of ta toller, and at Scattenward, even as quick-book worse lead out the state of the s SNO W cre much from foap, foap doth not burn, becaule it containeth a hidden fulphur, not a combuffible tree but an incomputible out the Hore reasons. me or Metalline fream; thrue with it, the metalun PHen Fires and Seed mult part from their work by realth of the fediments, be they was they will, and expire not naturally, then the on turn to stones, which Miners call Fluxes though

shough they know not from whence they consthing can be made out of them, they are ble or fluid, when melted in fire, but not can be brought into them, because they are porous, or no air can get into, which maketh more noble. It is througe in Nature if any thing be driven out of the body, it will no surn thither; for it life be gone from man body receiveth it no more; but their are t politile to God alone. My intent is not he write of miraculous things, but onely of the natural. I wave the former. It is to be a red that the body of dead metals is to fair, which are dead confume aw nothing : metals also come into a corruption in a long time their death is litte any glaf , k its colour, e specially if it was of a Marcafile, are learned the colours of Marcafres, for g blue, whice fluxes are found therein, as meta flowers have been, which are generated of whal called Firming Alexandrenum, dranhod which cannot be mattered in bot fires, but if

neliceth in cold fire is vew heavied auto metals.

Of Creta, Chalk or Stone-meal.

When a second this out and that no fume of wind a second thin wain, it dissolve the gain into one thing or other, thither refort man meteors, the like meteors hath the earth under ground: For the sume which ascendeth from the halation of the oar, or of the metal, and if fords the stone-meal (Greta) wherever it falso lighteth, it grindeth more, and increasers about

be having a dangerous falt, whereby it hurs be blaces where metals are; especially when are in their ascention; hundering their content is apparent in the flar at Manifeld, it lieth between the spoaks of the bars, and with be got from thence, it robbeth and smeth Bohum and Spohum to The tione meal of a Ruff with stone-marrow, turning it to do marble, called the Bessone, or Dobies, a set flone, and is dark and very firm, it striketh being for the most part of fire.

There belongs the Talks, but intending to make ation of them in another place, I wave them however they also are such a meal, and from others herein, because it inclinether to a cold fire, wherein it melteth like snow, he others do, and dissolveth sooner into water in miro meal, and this turns sooner to meal than bowater; if it be of less matter than it bath of the stone marrow, than it affords a fair ice or cyfal, called Vitrum Alexandrinum, or Mary's less which cannot be mastered in hot fires, but it melteth in cold fires, is very hurtful unto metals; monuch, that by reason of the Mine-works fall to min, as it happened at Stolberg.

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# Of Spiro, or of the blaft,

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He Spiro, or Blast is an Instrument which bringeth to right the weather or obstructed air, otherwise all would turn to stone, where it is, and would be at a stand there, if the lower are should

should enter intread of the fait and exiccated though it doth not kindle, if a piece be beaten o of its their in appearath to and this plece whi flieth thus alide giveth to understand, how it ma etherhortond, wind how inacere frametin the lo and metall his but jowels and precious thones from another off fpring out of fweet water the In this information their dwell regetter file said bubick take their power and marter from rmalignantowichtheis odherechev confante all pu inderous matters through him; trilightening the distributed in hacking Make this Spine in billiathineo adballor oopperu and an heads bigo Hollers ie bright and lighty the novair gerille e have a limit hale, whire a needle may enter or alling the water, which purposely will be aididifection in where while be had a pant of call of and the kindled and the barries medit is turning the broked Hole constrate the Const and it wild blow the three foreible ! which B adohe, it groweds hord and make there water His the ball, wwhich finderh and carriether a whithou great fit records !! Stowing of "the let funnighy, and thus trons inta inert the fire by blest the thions ly in the hamer of a pair of bellows driven from withour whereby leveral good thill lare effect by and the condition of this ballis !! sintheweshowhise may be done above ground with the should be made of it belief the place, vbdcaufe nature the fifelf hath fuch a Blat what pale you make use of, and have and otherto the upper-Scaffolds, whether they be old or new, that they be not imbezled, and your paste must be mixed, so that it may do no hurt.

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Will and Tellament. Bafileus Valentinus bis laft mould entertained on the A.H. A.H. A.H. dista shough'it doch not kindle; if a piece be beaten of eno Of Palla, or of the Break Stuff corbrittle in attend Shia Hieth thus afide giveth to understand, how it me His fala is ingendred offinity by maligran 6 8 8 W fume, which the mine wine thould have have when the stones be very hird, then there must be estite of wood, where the finne draweth the floor fire; and groweth thick, and if the of Sycinamiand of other things are joynhicturneth then to fuch polion that the coar multipe aided affect peritheth, for that from lieth male senfulisimous Mahali whichecorrods and the corisistherdal that multibe applied is round, and hollow, basing a lade at a per structure of the partition of the formatter of to that me ais may either enter or got out this and be titled with a gira pounder a do were the menth dorson-woollbeided in falispater aithen itin melted pirch which is middle with forme thus, kindle shat talls let id go down in a lade, ling it on a Stalle or Chamber, when the ball the hunder it expellethense times not only by and prove but with the blow extreportation powderd makes a Such a ball many belapplied alfo Water and he funk in an inflormant tander wade interfect nouleure falles la policared de interrack all killothe filhes chastare thorosomhene is a charte which give the no sepont, but onely burneth and depysth pand teawach this fales blue bave so dare what paste you make use of, and have arraspecto the upper-Scaffolds, whether they be old or new, that they be not imbezled, and your paste must be mixed, fo that it may do no hurt, CHAP CHAP.

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# Of Clathrum, of of the Blank-fite

His fire needs nothing for its food, flines darkness, is a special fire for Minework quitteth the charges, if applyed more than t expenses do bestowed upon Talk or Brom work, For oil in some places may be had che enough, casts no smook, destroyeth fumes: if put into a glassball, which is put into a basker keep it fafe from water and fand, which affords light to the work-men. Miners ought to know how to enter their ground for the hight or me talline Speculum, which is a fingular manual to the metalline breathings, and atter-halations ich and come together, require special instrumen whereby they may be known; for where the do joyn, and the diurnal breathing is prede mant, then it exhaleth by day, thineth out of earth, Miners call this a Metalline breathing true it is fo, but they leave out forgething, fail but half a breathing; if the after-breathing predominant, then it appeareth by that specular and light wherein it maketh it felt known. is in work with fomething, and there is at han fuch a metal, metals do thine, though it dots nor appear to to our eyes, like as rotten wood doth: by day they are not quiet, as long they are working, but there must be reflexion of their work, which is this light. It caffeth nobeans es the day-light or rotten-wood doth, by night it ecsiveth one from fuch a dark or duskish shadow cd light.

Will and Tellament.

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fair and curious breathings are seen therein, and that light of darkness is a light you may see by it, he that is distant from it five or fix yards seen it not, not early thou neither, for it is such a light, as is in the eyes of Cats, Dogs, and Wolves, which can spie thee, though thou canst not see them, for there is a light at night as well as by day, which is apparent in these bodies, which redive their light from this Nocturnal night, for if the power were in themselves they would ejaculate beams, which they do not, and experience vincets it, that there is a subterfament some difference in the case of the c

This light is twofold, the first highesth, being its prepared in a ball of fome filles or worms, fuices of herbs, and faps of wood, being distinct, and the diffilled water being pur into it is a pure Crystalliste glass, it casts a curious attunder ground, if incretirial water be pure into it graduates the life waters made of worms of woods very highly in this darkness, which alled the light, it may be done and used also day, but much better in subservance darkness, which the nice lyeth hid, and must be rouzed dawakened by such inacerial and instrumental

The second light is Speculum, which receive the light, and give than intimation of such hot wold fires, which not every Clown or Miner more lands: for as it shineth in the Speculum, so indicate this fire, and is the oar. In mans body are discerned well enough, from whence the case, have their several names, but are not raiched into. The difference betwixt the ball and the Speculum is the same with that which is

shove.

Baptins Valentinus his last

above ground, I can view all the members of a body, but not my face, I can behold the light, be what the Sun of this light is, which minister the lustre unto it, the same I cannot behold ordicern.

#### CHAP. XXXIX.

Of the Gluten or Mine-glue.

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The best help and remedy, which may be a plied to subterranean pools, are wells: a where these break forth, they carry that was away: a betterand nearer is not than the Ghan to dam up or keep out the day water, that the do not run any farther; this damning hath grautility; it maketh the water not only slimy as rough, but driveth it backward, that it be freved for some other issue, and be rid of it in the place, where it is naught, and meerly observed.

If the day-water be thus stopped by a Gluten, that it cannot run and gather at the sink, then that ground-water may soon be drawn away at the link, the deeper the sinks are cleaned, the more these ground-waters or springs are divented, and at last are turned also to day-waters, or may be damned up, and made run another way where they may not be obstructive to the scassold and where drivings of mils are not had at the same places, the Gluten may be used, then the Scassolds and Structures in the passages, cless, and Mines may be seen, the dams and Gluten are the best helps hereunto.

#### Margine to CHAP XL BILLES SELECTED OF SELECTION AND SELECTED BEING

MPRUTA, or of a Past for to corrode the stone through, or through eating.

Here is almost nothing which is a greater hinderance unto Mine-works, than water is, and where the Gluten is not fufficient to keep it out, and in places where it is that in, and must be dawn away with lower buildings, as with Stoln, terms and pipes; it is an huge and dangerous had tomake these thorow-breathings good and ding! it coffeth many mens lives, and great miles must be made, therefore ways and means Althe thought upon to make ways through with ming, to make fuch a fire which corrodeth the ma, that the water may get thorow, and run may that the Miners may not lose their lives mat water, as usually it befalls them at such works. This fire corrodeth great stones in runwaters or rivers; it is a corroding fire, a made, which is lined or covered the combinitibles, poured or cast down through themel orpipe, guarded from water, that Gluatthy be effectual, though it be under water lany fathoms deep, it still corrodeth further, gaorting frength by that, it eateth upon and burnand preffeth till lower, it doth not fmoak, bea running corrolive fire.

There are some saps and gums, which if boilhardness, and mingled with unstaked lime, the and burn so strongly, that they corrode the tock, make an hole into, as big and as deep as you

you will have it, so that the water must finks way, there must be let a pipe of wood or of other materials, as deep as the water role, and mutth fet and funk to the very bottome, and of the Gluten, Past or stuff must be put into, let the hole of the Pipe be closed with pitch, to keep out the water, make small bullets of this Past, kindle them, it eateth down even out at the Stollan beams end, the bigness of the hole must be accord ing to the Pipes mouth below, which must be equally wide with that above, when the Pipe's cleared, and way made for the water to run but at the hole, then all that water-pool under-ground will fink away, and clear the chambers below. This is a curious skill for to break through rocks if well contrived and well ordered with exact manuals.

# CHAP. XLI.

Of the Trafta, or heaving materials used instead of a dray or slead.

It is known, that breathing, and halation, and the weather uphold all both artificial and natural things: it is apparent in great Edifices, that the things exposed to weather cannot hold, if neither water nor wind tied, the great reparations in such structures signifie so much.

There is a place in Zips or Sepusium, called the Tobescham, where firm steel ascendeth by day, and in that place there is no Mine of steel, no instrument can get any scale from it, but lying in the weather one winter and summer, it gets a scale of two singers thick. Thus it is apparent, that the

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weather heaveth also a stoll, or the great beam or metalline body, why should it not lift and heave a This appeareth further at the falling down of great fnow-balls from Mountains about Saltzburg, and in Styria, where great pieces of rocks fall down with fuch fnow-balls, as big as an house is, which heat and cold hath thus corroded and loofened. Hannibal making the Alps passable for his army, poured warmed vinegar on the Rocks, whereby he made them so brittle, that they foon could be wrought thorow; oil doth the likes if well prepared. Acetum's made of vegetables of wine, beer, fruits, are pretious for fuch putpoles. Ciftern waters may be turned into Action's if cocted with honey, being made warm first; this driveth the fire back, which is in stones, for there are commonly Horn-ftones and Fire-ftones, which are made brittle by fuch means. There is made a Petroleum also, so that you need no falletoil, nor any other; no, nor Naphta neither, drawn from Ofteinmark, or calcined flints, fuch waterseems's being poured upon, and other frighing waters, whereby the hardest flints are terrified and made brittle. It stands upon natural reason, that fuch stones must be dealt withal in this manner; For behold the Gluten and Aquafort, of what efheacy these are? Doth it not corrode the Pumicehone like Bees-wax, and the Top-stone like a mare ble of divers colours. Confider well the whitmirble, and the fliding fand, in which the Pumice is you will find what manner of Lixivium's may be boiled from them.

# a street bigg at CHAP. XLII.

Of the frost in Mine-works.

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This accorded further at the dalling

THe greatest troubles that Miners are put unto A vis to pull and draw up the filths and flong that are naught, out of the Mine-works, that a way be made to come deeper in. Above ground they call it an heap of rubbish. It costeth no great matter to cleanle, diffolve, and void these rubbishes with corrolive water; it costeth little, if rightly managed and handled, to diffolve first the lightest things, these being made riddance of, the rest may easily be voided. That earth under ground must not be look'd upon as that is above with us adomed with grafs, for under ground there is leaft of the earth, there is a mixture of all manner of things, as falts, juyces, minerals, stones, the least part is earth, and yet that part is the nobleft, for out of it are made all manner of metalline bodies: There are fharper things, all of which must not be used at once; and must be effected with these, when that which is above cannot be applied to that which is beneath: juyces allo are easie in their uses for to corrode and make brittle. Sulphur alone performeth the work, which is a poison unto juyces and saps. Miners and such that are imployed about such works must have knowledge of fuch things, and exercise themselves herein by way of practice: for all particulars belonging to these manuals cannot be set down upon white and black: experimental knowledge must be joyned hereunto, not only a depending trom things written. CHAP.

# CHAP. XLIII.

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Whereas there is occasion for great and finall fires in Mine-works, which must be learned and applied according to the several forts of metals, and not after the manner of their several meltings and finings, and the condition of such necessary fires must be known also. To set down these in their particulars would require great pains, and the writing thereof would rise to a great volume: it is the duty of understanding Melters and Finers to order and regulate themselves in their fires, according as each metalline condition requireth, to surther and not to hinder their work; and so I commit these to their surther and serious thoughts, and to take these things into a fuller consideration.

#### CHAP. XLIV.

Of Ignis torrens, or of the roafting fire.

Things inclining to ashes, and foot, and excrements of metals, and the exuviums or hulls of bodies Melters suppose may be taken and gotten off safely in a roasting or calcining fire, they make a great fire of wood under them, roast, or calcine the metal, that as they suppose they retain nothing thereof, or of such offals you heard of now, they yield their exuvium, and copper yields cinders and slacks; but if frightened, then it

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rubbeth and confumeth iron; therefore nealing is more commendable, as they do at Mansfield, a great heap of oar is laid together, which they kindle, let it stand in a gentle glowing heat, and burn away that which fhould come off in that glowing. Metals in Swedland are healed thus at the heat of the Sun in Summer, there it runs finely together, and purgeth it felf so neatly, infomuch that it would be refined, if it staid its time in that heat. This nealing I do better approve of than of the calcining in a fire flame. There is a twofold glowing fire, and metals require a twofold glowing or nealing; one fort of it is used at Mansfield, they kindle with bundles of ftrawthe heaps of flats, let them glow of their own accord, and they do it like an heap of coals, and the oaris nealed, which is put in for that purpose. Secondly, nealing is good also for bodies of stones, reducing them into calkes, but those that made metalline calxes in an inclosing heat, or glowing fire, they got only the calxes of the bodies exuviums. Therefore neither themselves, nor others have any cause to marvel, if they do no good in that way.

#### CHAP. XLV.

#### Of the cornoding fire.

His fire ought to be fet among the coal fires, being of a confuming nature, and their corrolivencis is in the cold fire, and it hath the fame qualities which the burning fire hath; it shineth and burneth; its burning is corroding, in that it

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is better than the other, because it doth not burn it to ashes, but brings the bodies to a dust or sand, which would be toilsome, if by filings it should be brought to stars: the next neighbour to this fire is the glowing fire, of the which I will give only an hint.

#### CHAP. XLVI.

Of Ignis candens, or of the glowing fire.

His fire is purposely ordered upon metalline bodies, it confirmeth them, being their matter is naturally inclined thereunto: This fire is of great concernment, making their bodies very malleable, their exuvium's stay on the Float, and is the best quality they have, that they put off in that glowing the thing which will be gone, and the good thereof remains. Things now adays are flighted, the world supposeth to have skill mough it wants no further knowledge, Quot capita tot fenfus; every one thinks his wit best, though some have scarce begun to know any of thefe things; which is the reason why men are still kept to their rudeness. Men may suppose, I mean by this corrosive water an Aquasort; it is no such matter: how many tuns of precious Aquafort is used in vain at Goslar on the Hartz, which would ferve for better ule, and the expences laid out for wood might have been faved.

## CHAP XLVIL

Of Ignis incubans, or of the Lamp-fire.

This fire serveth when metals are wrought openly, and not luted in, than the metal doth not slie away in a dust, nor doth its best run away, for you heard that a flaming fire is hurtful, for to work metals withal. Lamp-dishes are commonly of glass, set in an earthen pan, filled with ashes or sand, kept in a sweating, in that sweat many suppose the metal receiveth its body, or the one changeth into the other: I leave this transmutation in its worth, and cannot approve of it. Touching this warmth, I cannot disprove nor find fault with it, and all metals indeed should be dealt withal in this manner.

These two fires, of oars and the Lamp-fire, if they were made use of in medicinal ways, would do better than the calcining or flaming fire can do, where these are of no use, and the long fire must orderly be kept in an equal heat, if any good shall be done. Some kept the Lamp-fire in a Stove-furnace, where all things were spoiled in the working; it was either too hot or too cold: it was of no equal heat, which the work in the end did new, because it was not well governed.

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#### devlotib CHAP. XLVIII.

#### Of the cold fire.

His is a strange fire, little can be said of it to those which cannot conceive of it, whether it was not taken notice of, or whether they did despair of it I know not: this is it which elsewhere is called coagulating; it cannot confume the other fire; it can melt the work, but to confume it is impossible, it works in the air as well as in the fire, where it sheweth its efficacy, and is the sole proof of its sufibleness; metalline mercury is of a cold fusion, all other fusions are hot; if you believe it not, feel it; the fixation of the warm flux is called coagulation, there the one opposeth the other; the one congealeth, the other keeps in a liquidness: this difference must be known by those which are imployed about melting of metals, and their fluxes.

It is of concernment, to govern this fire well, or how stones are to be weighed, and things that are excessively cold are a death to a tempered body:what animals do live either in too cold or too hot a fire, and to speak precisely of life, it is impossible to do that, as to speak really of God: therefore gaze not upon definitions, what humane reason is able to conceive of: Philosophy is strangly conditioned, and it appeareth by this fire also, a thing which is very cold, may contain a life how-

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When it is in its highest degree of ascension, then it comes down again, it turns to filver, then to Jan en la copper;

copper, if the nether hot fire doth it not, the fively the cold fire must do it, for it dissolves again into its mercury, which is the flux of the cold fire, if it layeth hold on it, then it must run to all bodies, in its running it puts off not only the nethermost but the uppermost body also; take this into further consideration.

#### CHAP. XLIX.

#### Of the warm fire.

Of this I have spoker already; it can be made and governed several ways, coals, wood, pitch, oil, and other combustible things are fit for it. There I would only speak of an heat, which is good for the flux of metals, whereby they are purged, as you heard above: needless to be repeated here.

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Thus much of this first Part; where I infirmed about the nether work, or fore-work, governed and observed by nature, whereby she holds forth unto us metals and minerals in their forms. He that conceiveth aright of this work and considers it, worketh with advantage and utility; and is a great help to proceed successfully in Alchymic, which imitateth and treateth into her steps. I wish hearty success to all such, which bear an affection and love thereunto.

Praise, Honour, and Glory be unto the Supream Master of Mines, by whose word and will all things are made, ordained, and brought to their forms, Amen.

End of the first Part.

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## SECOND PART

Of the Last

# TESTAMENT

OF

## BASILIUS VALENTINUS,

Frier of the Order of St. Benedictus,

Wherein are repeated briefly some principle
Heads of the first Part, what course
Nature observeth under ground, and how
metals are generated and produced to
light; as Gold, Silver, Copper,
Iron, Tin, Lead, Quickfilver, and Minerals.

In like manner of precious Stones, and of tinctures of Metals, how they are discerned, and what relation they have to the Holy Scriptures.

LONDON,

Printed for Bdward Brewster, at the Crane in St. Pauls Church-yard, 1670.

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# THESTAMENT

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### SECOND PART

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## BASILIUS VALENTINUS,

#### The fam large CHAP. II.

Of Mines and Clifts, and what manner of middle

In the first place there lieth a necessity upon every Miner, to know how to search and dive into metalline passages, how they strike along, and they must be well acquainted with all their occasions and conditions; and is at any place he intends to fall to work, he must know how to use the Magnet of the Compass, where East, South, West, and North lieth, and learn the ways of this and that oar, and where their issue is, and be well informed of the long and short stroaks of metalline passages, where they draw together

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metaline oars are several; some carry Talk stand oar which containeth silver and lead; other are very brittle, having little of Slate and Talk and these are discerned by their simmels: then are other stones in which appear Copper, and the slowers of Zwitter: there are others also which have slat floats and slate-stone, in which wrought Copper oar: hence it may be gathered that by reason of these several forms, are produced several fruits; and in Mines toward the South better oars are found, then there are some toward the West called after-oars; between which there is always ordered or placed a center of persection.

BASILIUS VALENTINUS

#### CHAP. II.

Of general operations of feveral metals.

A smighty God for his eternal honour and glory hath held forth to mankind innumerable wondrous works, which he as the fole Mediator and Creator hath fer forth in natural things, the fame he hath shewed also in his omnipotency under ground, in metals and minerals, of them we may learn, as the twelve Sybils prophesied of the bright, true, and only Son of Rightcoolness and Truth, in which do rell after the twelve ports and gates of Heaven, and after the twelve months, moveable and unmoveable, visible and invisible bodies, the seven Arch-angels standing before the Throne of God; after these the seven Planets, Sin, Moon, Mars, Jupiter, Venus, Mercury,

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cury, Saturn, and the rest of the stars, and the seven metalline oars in their properties, as Gold, Silver, Copper, Iron, Tin, Lead, Mercury, then Vitriol, Antimony, Sulphur, Wismuth, Kobolt, or Brassoar, Allom, Salt, and other mineral growths.

That the true center may be comprehended and conceived of, God hath made the first separation according to his word: The Spirit of the Lord moved upon the water, the whole elemental body of the earth hath been water, but the Spirit of the Lord Zeboath bath divided it, and fashioned be earth from the muddiness of the water, and therein all metalline fruits that ever were created and generated under ground, all these were first water, and may be reduced again unto water all other creatures, be they animals, vegetables, minerals, all these are produced from the first water, the feveral kinds of beafts, fifthes, and fea-monhers, after the Lords spirit, and after the first cternal breathing Essence, which brought forth and shaped things tinged and untinged, foft and hard, small and great creatures; after the twelve fiches in the brest-plate of Aaron. He created man after his own image, the holy Spirit was infiled into. Adam, who had a fulnels of eternal wildome, and that according to the order of Melchizedeck. Almighty God, who is the first and last, the first principle and end of all things, bath let his gifts into times and hours, days and years, which according to his eternal Decree have their revolutions ; he hath bleft in his most holy means Abraham, Isaac, Jacob, Aaron, Melchizedet, and others he hath infinitely bleffed, acording to his good will and pleasure from eternity, putteth feveral periods unto them; and in his unfearchable decree and will he hath laid the foundations also for Minerals and Metals, a help for the supporting men in their necessities in the miserable life; thus hath he meliorated and exalted the earth in her goodness; men have reason to return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledge of himself, and of his holy Word can bestow no better gift to man, than to indie him with the true knowledge of Metals and Mi nerals: Jews thought themselves wife men here in: but as little fome Miners know Minerals and Metals, as little knew the Jews their Messias and Gods word in its true sence. Therefore from that bleffed and promifed Country the knowledge of pretious flones, minerals, and metals are conto us, as by an inheritance, as being the last, and are become the first, and they the last; but in the end Heavens gate will be opened unto them again, internal and external gifts and means will be beflowed on them, and the true use of metals will be none of the meaneft.

Where there are fertile stones, be they rocks, sints, peebles, marbles, in their central points is found what they are in their operations. These veral gums and refins, the one excelling the other in beauty, transparency, hardness, or liquidaes, are known and discerned by their fragrancy and tast: Miners ought to endeavour incessantly, and in simplicity, how the nearest way may be chosen to find out the Mineral-passages and veins; into which God and Nature hath laid direct courses.

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#### CHAP. III.

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Of the stones, rocks, and slints of Gold, its operation, condition, and striking courses.

Old is wrought in its proper rocks and mar-I bles, and in the pureft matrix of the firmeff earth, of a most perfect falt, Sulphur and Mercury, purged from all feces, and impure fpinits, with the conjunction of a natural highly chrifted Heaven, of white, yellow, and red fulphureous earth, after the fiery nature of Sol, in, adeep fixation ; informuch that none of all other metals hath an higher, compacter, and more ponderous body of a goldish matter, in which there is no humidity; all the elements are equally in it bound up, which in their unity have wrought fuch a fixed body, tinged the fame throughout with an everlasting citrin colour, with the deepest tye and uniting of its pure earth, Sulphur and Mercury; and with its Vitriol eflence it doth all, what the Sun among the Stars doth operate. Naturally, all is gold, what cleaveththereunto in and at all fides: and it is found in the best and closest stones and passages, and the power of Sol worketh meerly upon that ear, and inits quality is comparable unto Sol. This noble gold from and oar is sometimes mixed, and on its outlide there sticketh some obscure and dark matter, having annexed to it some flats and other bernatick matter, which detracts from the goodness of its own nature; and though the Creator hath indued it with great Vertues, yet doth it humble it self, and suffers it self to be found

found in despicable Mineral-stones, where it loseth much of its tincture, as is apparent by the Touch-stone, where the mixture of Copper, Silver, Tin, and others is feen; all thefe mixed inpurities can be separated from it with artificial Manuals, and with little ado it may be brought into a perfect state. Gold oars naturally are wrought thus, that the gold stands in it close compact, firm, and good, which is found fometimes in the cross passages. Its fixedness is found in the deepness under-ground, where it hath its greatest power, and it is found also sometimes in a speekled jaspis, full of eyes, and mixed with flints in its passages, where many times Vitrio flint is found abundantly, which Vitriol is the best among all other forts of Vitriols. The Hungaria v Vitriol hath the precedence before all the reft, which is sufficiently known in their proves and exemines, as may be demonstrated to the eye. In its passages are found sometimes suxes of leveral colours, which are interclined with gold, and must be forced with fire. To that purpole, it is requifite that it be dealt withal with fuch fire, as you heard in the first part, commonly Zwitters and Zirn stones are such, which must be stamped and beaten, and drawn to a narrowness, and fined.

Gold is wrought also in standing passages, and on level ground, the oars and such passages are yellowish, rocky, and of an iron shot-sand in clifts is it on-grown compactly, and generally it is found near Flint-works, sometimes it is found in a flint, or in a liver-coloured jaspis, sometimes in white peobles, that gold which is in it is of a white colour, like silver, or in white-copper oar, where

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where it flicketh hoary and rugged : it is found alfo in brittle Lime-stones, where it stands curl'd with black specks unsprinkled, is granulated, like drops found in the fubtilest firm stones, spotted with iron moals or spots, and are protruded in fair yellow flowers, and are a black exhalation thrust out. It is found also in streaked slat-works in pure passages, mixed with a blew Horn-stone and flat; in flinty glittering passages it is found hoary and compact wrought. There are found also flat marble floats, wherein in all your clifts is wrought inherent gold, mixed with green grit, and iron spots; sometimes it is found also in fquire iron fhots, or porous marble Marcafites; but for the most part in grits, sometimes gold oar is found also compact and firm in black pasfages: forme gold oars and gold paffages are found allo to be of Minerals and of Vitriol, and Miners in Hungary especially can discourse of it, because gold oar is found in that manner in those parts.

#### CHAP. IV.

Of filver our, of its Mine, operation, condition, and striking passages.

Silver oar is wrought in its own stone, of a perfect nature and most noble earth, and of a fix clear Sulphur, Salt, and Mercury, which with a mixture doth joyn in a fix and firm uniting, and appeareth of a degree lower than the gold is, and is the best metal next to gold, and in the fining of it it looseth very little, and is separated per se, or with other metals joyned in the fire, its

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natural fitted ftone caufeth the filver oar, follows ing its heavenly influence, and the nocturnal influences of the Moon. In Northern parts the most filver passages are found; for as Luna borroweth her light from Sol, even so the Silver basfages and filver stones, have at their right fide Gold passages, and with that noble Queen Innaria is compared a root, whereby the Gold paffages acquire strength, and get the more power in that mixture, and get their oars from their roots. Ancient Philosophers wrote strangely of Vertues, to be a fertile yoak-fellow of Sol, which may be applied to the upper and nether metalline work, because nothing is so fix, next gold, than filver is in its parfection, and is the reason why filver-passages are accompanied with white shuxes and mineral veins, next thereunto are such pasfages, in which are generated red Mineral-fulphur. and red yellow juices of the noble gold.

Silver metalline our is wrought many times in a red goldishness, and cometh forth better than the other, a proof whereof may be had, if well ordered. White glod oar is naturally thus tinged of white copper glass, which cause such oars and passages, by reason of the food of their perfeet Minerals, and with the glass oar black fumes are exhaled, and feed upon Wismuth, Lead, and Tin oar, whetein Minerals that strike near upon the Lunar passages, are greedily refreshed; thus groweth the firmest and compactest silver oar of itspure, proper, and unmixed from, meliorating the bad places and instruments which filver oar hath many remarkable vertues next unto gold, from the heavenly influences, changing feveral forts of tilver stones, desceding from the originals They of their highest finished unity.

They carry and produce also, not only mixed chambers and Mine chilts, but also several hard and flurdy mixed oars in whole flint-works, and other copper-flowers, yellow and black oar, and are found different in their nature, form, and tin-Gure, so that the one is more hard, sturdy, slatty, broader, narrower, whiter, blewer, in its colour thus qualified and natural in its end, middle, and beginning. This is the reason these filver froits and oars are found differing in their colours and forms, the one being more compact, fairer, and of a better glass, than the other. there is found in such a vein or passage firm and compact gold, filver, and copper, so it is found fometimes at Krenach.

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There are found and feen also in a certain vein and passage in mixed Lime-stones, lead, iron, and copper oar union and juncture. And in one Mine is found copper oar, in another is found filver oar, and in another Mine there is found an iron flone; why should not such remarkable diffinctions be taken notice of, which Nature from Gods imagination hath held forth fo gloriously unto Miners, and let these before them to be discerned by them. Some filver paffages are found also in their natural Zachstones, which either are in the hanging or lying ones. Silver passages shew themselves also with blue gritty flowers, hollowed fluxes, in sprinkled Marbles, and carry flintworks of feveral colours, and thefe passages and clifts are full of pleasant filver colours, of yellow and green, of a colour of Goslings, the more they are mingled with fuch colours, the more they have wrought.

There are some filver passages and veins, which

carry three distinct colours after the manner of a rain-bow, where the one colour worketh in nature either more closely, or more mildly than the other, in a curious order, and the one may be discerned before the other in their passing stroaks and shootings, together with their Chamber-colours and floats, as they fell severally and apart in each Mine-oar.

#### CHAP. V.

Of Copper oar, of its stone, operation, and striking passages.

Opper oar is wrought in its own and proper flone, of good pure falt and over-hot burning Sulphur, through an heavenly impression into all its parts, tinged red throughout, not quite freed from a superfluous humidity, in an affinity with iron, because copper and iron are nigh kin one to another, because their dwellings and houses are set one by another, and is the reason why the one may easily be transmuted into the other.

This metalline oar is much wrought in flat float-works, which are green flinty; many times it appeareth in a red or brown form, and is feen also like lime stone in black and yellow slat-works, like unto coals in green slinty passages, in a twofold manner, either current, or in a manner of a float: sometimes it is red and brown, mixed with a green colour, some are of a lazure colour, some ot a copper glass, slinty and iron shot, or of a white tood. The copper oar in its passage is some-

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times rich of gold, and of filver, as it is accompanied with curious Zach stones, and inclosed with passable stones, if so be that other metals and minerals do not intrench upon them, which corrode and confume them. And copper-oar is flat-work also, mixed with foliated earth, and the mercurial copper is hardly brought out of it at or in an ordinary melting, affords flore of iron, and unripe copper-food, which rub very much the copper in roafting, and make it unmalleable: the richest copper-oars are found in Hungary, Bobemia, Silefia, Thuringia, Haffia, and Voigtlandia; the like is found also about Trantenau, where it breaketh every where in a manner of a float, mixed with fand our, and where it breaketh vehemently in the flat work, they call that flat of clifts, they are poor in filver, and fuch must be roafted or calcined, in some places it breaks in a fair blue and brown colour, or it looks ruddy, of a copper glass, and like unto green oaker, and fometimes it is white goldish, which is called white copper oar: it groweth white at an effedual mixture, because at its uniting it assumeth or taketh in much of filver and of lead: it breaks also of a yellowish and lazure-like colour, green flinted vpon floats and moving paffages, in lime and spongeous stones. It breaks also of a blue colour blew oaker, is copper, glaffy, and flinty, in great and huge rocky and marble paffages, being mixed with a white marble: they are rich in filver, in green flat fromes which are clear and brittle, it lieth dry and green in clifts, open caves, and passages, like green frogs insprinkled one in another, in a strange manner, distinct, or parted with Irrange pleafant colours, which gra-H + duated duated works are losers in half their worth; in these rocks are strange clists of Marble, and of white veins, yellow slint is insprinkled and mixed with copper passages, which yield much silver, have sew slowers, are of a ponderous form, break very slinty, of a red glass, of a green colour mixed with yellow slowers, these slints are joyned with white gold marble, of a green colour, besides the rocky passage.

There is found also copper oar which is rich of filver, flinty, and not white goldish, is of a white shining glass, mighty in dry hollow slatmines, some whereof are mixed with iron, or forts of Wismuth or Fire-stones. At the one hanging of some passages is wrought the Chrysicolla and copper oar; on the other hanging of the Mine is wrought pure flint, all according to the quality and condition of the oar. And it is to be observed, seeing that copper oars are usually mixed with Sulphur, eafily unite with the nether metal, and joyn with their stones, therefore green flinty copper oar which carry in the dry lead, flatty passages, a black-Molben are Minerallish, and are not rich in filver, nor rich in species, encompassed with immature iron and pertect copper oar, and some are free of it, if far separated asunder, from dry mineral flats, are richer in gold and filver, according as the stones take, in a good natured oar, they usually intrench upon gold and lead rocks, or antimonial oar, as also upon iron and filver stones. There are found also flinty paslages, that have their Mineral juices of Vitriol, and Sulphur; some whereof partake of allom, & alumen plumosum.

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per paffages, which are least mingled with other metals, as lime, and tartareous frones, in which back floats and flats do break, are inclosed with green, and are of mild quality; at Eisleben and Justield Miners put their feveral proper names mit very exactly, according unto their nature. Miners in Misnia know least how to distinguish thefe, the upper part of clay-earth they call Pumide, in which the true earth is also, and when they come to the stones, they call it the Day-work, beause they cover all the rest, and turn quite to The third place they come unto they call Night-work, because it is easily lifted and heaved one after another, and is pure, then they come to the Cave or Hole-work, which must be hollowed and fet, here are the stones which must be broken, then they come unto the flat, and below that flat they come unto the fand oar, though sometimes it be on-grown at the Lochwerg, or hole-work above the flat, then they turn unto tiedead earth again. Slat and richest copper oar at the filver breathing lieth also on the rocky, horn-stony combustible oars, which have their gold and filver paffages of your special kind, among which there are found several forms how each of them is discernable. In Hungary and Carinthia the paffages yield copper oars, which copper is very malleable, and is at a dearer rate than any is in all Europe, as their Minerals also, and especially the Vitriol there is held to be the best: as also their Antimony in counted the best. That Vitriol hath the best and rarest vertues, which is known to true Naturalists, and experisace hath proved the same to be true. I speak lomething new, which if Reason and Under--Itanding

flanding were answerable, many expences, has such work, and good time could be faved, and our t comes only from hence, because Gold breaks mch near to it, and at the same oars is found, who HOVE that earth is impregnated with goldish seed, a which make use of the same food in many subtile uni ings. Minerals in their generating qualities better supported among perfect metals, who they are higher and more effectual, and are be used for both such perfect metals, in case Natur be rightly imitated, the ancient Philosophers have had experience of, and made trials of it. The olde is a remarkable difference found among Mineral ared a lieth l and partly from copper oars; they are Mineral and Metals, each their particular nature and be & N ing, among which some oars look green, and restuc bleach at the day, and grow near other metals but their stones are most like unto lead-stone be accepificate fome whereof are groffer, fofter and harder the others, and some are more obscure, dark, muldy, and some more green, and so forth.

#### CHAP. VI.

Of Iron-oar, its Mine, operation, Stocks, floats, and passages.

Ron-stong and iron-oar is wrought in its Mine I flone, according to the heavenly influenced Mars; For he is Trinus magnus, the great Lord d war, and an instrument whereby others are for ced and compelled; of an hard, earthly, in pure sulphur of putrified salt and gross Mercun which three principal pieces in their juncture min ways,

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ba such of earthliness, therefore is it a difficult laand four to mollifie from with or in the fire, carrying this much of impurity by reason of its sulphur, and who how other metals it hath a deep red quick spirit, an which if it be taken from Mars, then is the from unit gone also, leaveth again a putrid earthliness. Iron not eafily mixed or joyned with other metals, what a united in the casting. Iron hath a threefold artition, and feveral parts in its earthly oar, amely, a Magnet, a quick metalline oar, which ath its quality from quick Mercury, and muft The hold communion affinity with iron, must be quickeral and renewed with iron filings, in which he ent lish like an Hedge-hog, and is indued by the Sun & Nature with glorious gifts and Adamantine entues; at one place and lide it attracteth, and the other fide it repelleth, which vertues may baugmented and increased in it; it plainly typheth or demonstrateth (like unto the Sun in the leavens) the true hour in the body of the Comns, by water and by land.

Secondly, steel, the hardest and purest most mallable iron, of its proper light draining place, wherein it lieth close, tied and knit together, in ill its parts most compactedly, which in all iron-

works is usually put to the edge and point.

Thirdly, there comes the common iron-oar, ordered together by its earthly Sulphur, which three ministred good thoughts to the first expert Naturalists, that Master of Mine-works Inbal Con, who made his three principles in all things, and made his dimensions in the Mines in three difind parts, in which fuch metalline oar, he found at first the iron-stone wrought in several tys, namely, upon standing passages and floats, fallings

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fallings and proper pieces ting'd, after the Mines, offace: Elements and colours of the Rain-bow. T ift fto he confidered exactly its flowers, according maks the condition of each stone-work, how and where of what the iron stone may most convenient Roafts melted, and what manner of inftruments 10 0 be used thereunto, where it may belt and finnt firmly be wrought; for its oar affords ath borov fold fociety and wildness, which are useful ture, e namely Glass-beads, which are like a sharp bloo prown stone, breaking in the manner of a skull, nd oa scaly, and brown spissa, some whereof are w mre of thorns, like the wood upon which Abraham dime poled to offer his fon Isaac. Secondly, the Brow ME stone, out of which is made glass and irong not h Thirdly, granulate iron-filings in the Lour. which Loat-work, which is fo hard, that it can fare be forced to be gotten off, or be brought to right and when the iron-stone is come to its pend nels, then it breaketh off by piece-meal through the stone and rock, that there are found who Mines of iron-stone, such is the iron our in Sh ria. The best iron-stone is black, or red brown fometimes it inclineth to a yellowness, some is the a cherry-brown in the floats and stocks, some an black and small stiffie, some yellowish, which glittereth among the rest, like a copper stone of a brown black marble, and of a fair glass, some looks like separated float-work, throughout the whole Mine, some is cloddy and hoary in claying fields, which only is called the Driving, is asm fand-stone, most hurtful unto gold, because it it be fordeth most of the stacks, and very little of iros the Some flicks in the gray clay, which affords mod log malleable iron, but is of a brownish colour. There breaks

heaks also good iron some in tartareous and limy her Mines, and the most running is on the standing The grossing diff stones break some in their slats. It usually d raks also in the fore and after Mine-works, uty where some of it lieth off-washed among the Rouls, like a brown arch; and on the day there 5 dm ino oar so common as the iron-stone, because it ful, horow, thus often it changeth its colour and nablood une, after it there infues Glafs-beads, Emafites, brown stone, Osemund, Bolus, together with the y a mosker and iron shell, all those affume the Naon me of iron, and the iron-stone receiveth the highom dimetals, Gold, Silver, Copper, Tit, Lead, wheremo lyingroweth untoward, but gold and filver are the sor hurtful unto it, they make it malleable; that thich is mixed with copper or with other poor igh metal eafily falls afunder, is brittle, of the fame de condition is iron-flint, producing out of many pullages an huge flint, parely porous, like unto a mother groffer or fubtiler iron. By this exchangmy Tubal Cain, the great and hirf Mine-mafter did sal perceive, that the stones have their activity, he an looking about, and finding that the Lime-stones, hid which contain iron oar, are of fuch mixtures, of which may be burned to lime or calx, to raise walls with them; and know other forts of Tapffthe lines, as also calx stones are fit for to be burnt, and found them to be helpful for his melting. the Thusthe iron-stone is affociable unto other stones, if they metalline, or mineral. At Musbach os there is copper shot iron, which hath a lead of loyning thereunto; Founders must be expert

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to deal with fuch oars in their melting, and eistrates do wifely that train up their subjects litter fuch ways, for the good of the publick. The staffe nd ( the iron the first and last Minework, a chief me which many creatures cannot want it, being a most necessary use, whereby things within above the earth can be forced, no man is able remember all the uses it may be imployed un for every day things fall out, to which there need of the use of iron: iron easily received malleableness in a transmuting way, of whi some of the ancient Philosophers have spoke our iron is drawn from the Magnet, perform many useful works in the affinity with coppe which it is near kin unto, as also unto the gol and lead, for thereby are made the most glorio Alegli, which appear helpful in many things un other creatures, as Poets write of, and attribute many strange qualities by way of parable unto iron; and if in writing all the vertues thered should be comprehended, it would rife to a grat Volume; its stones have in many Countries de creafed, all other metalline stones are upon their decay, only gold filver, copper, and lead kep their multiplying condition all the world over. Sanother of the that that the straing and

#### CHAP. VII.

Of Lead-oar, its Mine, condition, and striking paffages.

mune our are of feet mixture

He lead oar is wrought under that heaven! impression of the black and cold Same, of an undigested waterish Sulphur, impre metal and Galt

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nd M Gle First, generally there is wrought a brittle limering lead-colour in that our which is called claffe, breaking in many rocks, containeth gold of filver, yield gross and lasting Mine-works. ome lead stones are very broad, because glassy are mixed with it, with slints or marcasites, metly they are glaffy, red goldish, white goldish, avery, copper glaffy, and of copper. Some and oar turn to a blue colour, mixed with a white transparency, like unto a shot Bolus; forme is like unto the stone-salt and allom; some are of dark green, like unto green floats, which lye mity in a yellow or glue-coloured clay, fome are of a brown black, some are yellow red, like Mifine, fome is pure and compact, fome is infprink led and moving, some is mixed with iron, some with filver and lead, fome are mixed with marbles and flowers; forme breaks also upon standing and level moving, passages, and some is wrought in pieces here and there in flate-mines, where black kad lieth along through the whole Mine; Some is glaffy in Lime-stones, and some is very richrof filver in huge marble passages. There is a twofold Marble; the filver paffages have a fubrile light, and glaffy brittle Marble, which looks like the glass upon gold Mine-works, is of a curious white glittering quality.

Lead-oar is wrought feveral ways, and the colour of it changeth after the manner of the oars, especially in the forts of glass pars. For if Samen lieth below, or is in Subjection unto others, then the glass hath no power to bring Saturn unto Saturn, an imperfect mineral, which either a is too hard, or elfe untoward, and the Nodus of Venus is a missukel, or a mixture of lead and silBasilius V alentinus his last

ver, which is knitted very hard, but if soft, the it is water lead-glass, of the which are sound gold juyces and tin-oars a kind of iron glass iron mole, but is heavier and more brittle the iron-glass, by reason of its terrestrity or early liness, which keepe in the metal, and is neither too soft nor too hard, and is glassy, white golds red goldish, and falls into the best metalline oars. True lead-glasses and oars afford half or the thin part of lead, mixed with some other metal, and if one of the other metals be found in the glass which keeps the predominancy, then lead-passes are simply good, and lead is united with gold, and these are mixed stones, for the sone of Mine-oars are more wonderful in their singular

accidents. I all a box at a property

Thus is here the lead also in its fall, and blok after the heavenly impression which the Higher hath fo indued, that it is subject to other meals and is the supream Finer in the effential Fruits of others. It cafily mingleth naturally with other metals, and the qualities of other oars, together with the leaves, bulk and roots into other flores of earth : And Sattern in his degree and power is the Highest, in a singular division of all his works, in which he sheweth himself in a clarified transparent soul, runneth into Antimony with its fweetness, which should meerly imbrace the gold; this is done for not without a cause; for in its ponderofity it yieldeth the lightest remedy to all melancholy and heavy blood. As heavenly astrals are several, the clouds under them are of all forts of colours; fo the one lead is purer and more malleable than others, as that in England and at Villach it is feen in the lead-stones also.

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e led-oars which are mixed with other electally with such as contain filver, iron, er, yield much of lightstones, and lead-work, are pickt out for separating, and the raif they are rich of gold. Such worthy methere are in Hungary, less pains are taken athem in their fining. Mineral flines with unripe juyces in the weak joynings of Lead unite the Saturnal glass if without any mixaffords to Potters a green glazure, if all be melted into lead; but if you get a brittle med flint, there the glass is half upon iron, fuch that are most pliable afford melting for fining for fuch stardy wild bar, which l not melt. Artists may prepare such Saturglass, ming ling with it a small quantity of meline flower, which will look, as fair as if it were a natural one. There may be extracted from lead an effectual medicine for mans health.

If flate oars are found with another mixture, there are generated most fix and firm copper, virnol and calamy also, as they are at Gostar in Hulmia. The best lead is in England and at

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Man sannot well be without any of his memless, metals, according to Gods ordinance are
of the fame quality, if man knew to make good
use of them, for nature hath provided richly for
him in that way: if men work these ignorantly,
what utility can they have of them? Of the metalline soul is made a chain, which linketh together the junctures of gold and silver: these are
indued with a special spirit, which is distilled into a water through a transparent head; Nature
bongseleth under ground in the passages such

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water up to ice, for a fign, that there is at hand a vein of lead, and filver, or of pure lead, and if there be a mixture of other metal about it, it is the better.

The best lead passages are such waters, blew, scaly; Talk y, slate-stones, and shuid stricked marbles at length, or carled insprinkled ones, and not wrapt or wound about, with moving passages almost unlike unto silver oars. Some lead our are of a white, scaly, Talk-slate, sull of wide garnats, in which lead oar doth appear, which is sich of silver.

#### CHAP. VIII.

Of Tin, its oar, operation, mist, stocks, floats, fallings, and striking passages.

In oar is wrought in a fand-stone, having its influence from Jupiter above, wrought of a dark brown, purple coloured, grayish, black thining mercurial falt, and fome fulphur mixed with it, interlined with an unkind groß sulphureous fume, all these incorporate together, making up the body of Tin: this unkind fume is the cause of the brittleness of Tin, and makethall other metals that are melted with it unkind and This Tin or Desitter groweth or breaketh in a threefold manner, viz. it flideth, it is tall of fames, and it groweth in pieces: It hatha threefold wildness also, as Shoel, flint, and ironmould which caufeth lead-work; their colours are black flate, brown, and yellow. Thefe land and Quitter oars are invironed, or inclosed in mighty

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mighty broad Randing passages, which appear to the day with Quitters; some contain also rich paint work; forme of these flints must be calcined, some are mixed with store of Talk and Catalver, which is a food unto Quitter, and loveth to flay there, Tome there are which groweth in a Glimmer or Cat-filver, and is iron-moul'd, others also do strike in a fire stone or flint, so that fire must be applied thereunto, others are in a soft flone, and as it were fwimmeth along. Some ere richer than others. That which groweth pure, and in black small stones, and heapeth together that natural work, that giveth the greatest gains And because Jupiter is the potent Lord of n, therefore it hath a mighty throne and feat, that is, a mighty huge Mine-our, out of which Tin is made by heaps, and is of that nature and property that it presseth outward, and blossometh to a day, thrusteth off Soap-work, whence come the wash work of Tin-soap : For Quitter doth not grow in the fand of earth, befides in its body it is removed further from the feat of its throne to the foot-stool, maketh for it self a twofold dominion, in one it bordereth and reacheth to flates and other stones that lie about it; infomuch that his dominion increaseth, in which is not a little, but much, on the blue flones, fillings, floats, passages, Shools and clifts, which incline one upon another, and do joyn, many times a mighty Tin-stone is wrought, which luketh down among its own cinder and flate, and at its finking purgeth it felf, and there come other fumes like clouds, which at all fides shoot into, and then breaketh again as good as ever it did before; and it is of that good condition, that

it despileth no lodging, nor passeth by any, but as poor and as despicable the stone is in that place, be it red, brown, tresh, or stale, broad or small, it will press into, and mingle it self with it, and will not be forced out of it, making it felf great, little, groß, mild, tame, subtile and pliable, even as the rest will have it, and all this in a natural way; it loveth to border upon filver and iron-stone, that Tin and Iron be united in a mighty fix filver and copper oar, all which are found at their several marks. Tin oar is in this place better and malleable, if found afar off from flint-passages, and are less mingled with iron mould, especially if copper stones, which in calcining can hardly be separated proves Lead-work. without any fair glass.

Some of it is so mild and soft, that when they are cleared and calcined, still lose something, for slints and sulphureous matters, which are volatile, and cannot indure any great heat, corrode somewhat of the metalline Tin, which appeareth by the white thick sume at the calcining: they are calcined thus hard by reason of Bakeiran, else they might yield as much again; for they lose extreamly in calcining. It is strange to some, why they shrink together to so small a quantity, being they get a greater quantity of lead with good Quitter, at first brought out of the Mine.

#### CHAP. IX.

#### Of Mercurial oar and its paffages,

M Ercurial oar is wrought in its proper Mineflones, by the quality of its falt earth, and its nimble volatile earth. in a moist, greasie, slimy, waterish olerity, which is mixed with a most subtile, red, sulphureous digested earth, with a most weak slow hinding, like an unripe pleasing fruit

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Mercury sheweth its vertue in many things admirably, and worketh effectually upon Minerals and Metalline sulphur, and upon such which border upon Antimonial stones or oars; it loveth to be in such places where the Tin-oars lie higher than silver passages. It requireth many iterating effectual operations unto other oars, and is multiplied upon other strange stones, and is drawn through the juyces of Minerals and Metals, which are in assnity one to another, and produce many strange miscreants; this is the reason why it is so pleasant unto metals, Goldsmiths amalgame and gild with it.

It is used also for metalline colours, and is prepared to an oil and water, for mans health, and is sublimed for to corrode the worst of poisons, and is a true Robber, taketh along what ever costs have been bestowed on him; but if he can be catched in his nature, then is he in subjection and obedience unto quick and dead. He is very effectual in Medicine, especially for outward sores; he is naught to naught, and good to good, and is not every bodies friend, though he is willing

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to do what you put him upon. His metalline stones are of the saue nature with pure white flate earth, inclined to a water-blew, in fresh intermingled white marbles, in a glaffy grayish and porous Glimmer or [cat-filver] which lie beneath betwixt the flates, in a float way, which are mingled in their metalline passages withon-sled Marcafites, and with the subtilest small streaked white Talk, and are thorough grown with two forts, standing and float-striking passages, in which is wrought a curious red shining quick-silver oar, not unlike unto red Mine-fulphur, and fometimes floweth purely out of the clifts and caves of the passages, stands in a fink or puddle together like water, which its natural quick substance fufficiently evidenceth.

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#### CHAP. X.

Of Wismuth, Antimony, Sulphur, Salt, Saltpeter and Talk:

Volume is wrought in its own Minefrone, not quite freed from a protrudign filver, or Tin-stone, of an imperfect pure
quick-silver with Tin-salt, and sluid silver-sulphur of a brittle immissible earth, partly of a
crude sluid sulphur, partly of a mixed much exiccated sulphur, according as it hathgotten a mamix, after it was conceived: then it turneth a bastard of a brittle nature, easily uniteth with Mercury, and is wrought naturally in a two-sold
form, the one is sluid and metalline, is melted
with dry wood, being mixed with clay, yieldeth
much of white Arsenick. The other is small
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worked, or Biffie, remaineth an unripe fubftance, sields a fix sulphur instead of Arsenick : both thefe are filver Wismuth.

Antimony comes from perfect Mercury. wrought of little falt and a waterish fluid sulphur. though it shineth black naturally, and its out-side is of an antimonial form, yet it gratuateth and purifieth the noble nature of Gold, and doth much good unto man being artificially prepared in its feveral ways; not withflanding its colour, it keepeth its high and mighty praise and vertue: For meeting with a Master, which can clarificit, and gets its natural Gold out of it, and extracts a bloud red Oyl from it, that ferveth aeainst many Chronical diseases; it must be reduced to a transparent glass: this black evaporated unripe metal represents to us Gods Majestick glory, who is not a regarder of persons, bestowing upon poor despised men rarities of vertues and knowledge!

The red mine-fulphur, which is found in Tyrol, Tonamitz, and Engadin, and groweth in a black blue flat-stone, and hath singular innumerable good vertues, wherein lyeth hid a mighty purilying quality, lyeth on with its colour unto the red goldish silver oar, or Cinober oar, and looks almost like unto it, whose redness shineth forth

mon pleasantly.

confer maneral sections Sale hath its special vertues to penetrate and to preserve from putresaction, containeth a noble fpirit : and it were very necessary, that men would not be fo careless and neglectful in their featoning with falt, fuffering matters to flinck and corrupt, confidering too flightly, and taking fo fmall notice of the noble gitt put into good mi-

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heral works, better lying on their heavy walls

Talk is an ingrown fulphur, thineth incom buffibly like gold and filver, closeth and bower is transparent like glass, is called Sulphur, L. wire keepeth in the fire incombustible, like Ale men plumofum, lyeth in Rocks and stone-works ferveth for graduating of metals. Every metal mineral and falt in particular is good to be used each is diffinguished in its particular name: even as those that make glasses, put their several name upon them, and put their feveral forms upon them, making them into drinking glaffes, flagons bodies, bolt-heads, helmets, receivers, pellicans, jarglaffes, wine-glaffes, funnels, all thefe he frameth after his own fancy, either into small, great, long, or round forms, even as he pleafeth. A TONGE STATE OF A STA

## CHAP. XI.

A comparison between Gods word and the Mine-

Particular rest in a small flow of the

I lke as the heavenly glorious God in a spiritual al way, in his most dearest Son our Lord Jestus Ghrist, at his redeeming of mankind for the good of man appeared a Sun of righteousness, which glory the Prophet Esais hath prophesed of in the Lords spirit many years ago. How two Cherubins and Seraphins having six wings, moved and sung before the Lord: Holy, holy, holy is the Lord Zebaoth; of whose glory all the world is full, which Prophet hath seen the most of unipotent Lord of Lords, knowing him

noble tain of the L holy son of in the

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God in a Triple effence, and that out of that noble Chans of Jefus Christ should flow the founnip of life, of mercy, and righteoufness, which the Lord God made apparent on the Tree of the holy Cross, where out of the side of his dearest Son did run bloud and water, to which the Lord in the Revelation of St, John addeth, fire, smoak, and fume; this union according to the Divine word is grown at the beginning in all creatures, and what ever God the Holy Trinity hath ever created confifieth in a Trinity, even as the Deity is in an eternal Trinity: As the Deity is indivifible in the Humanity, a & o, in the water and blood for an eternal remembrance, that is, the first and the last letter: as in the Heavenly, even to in the earthly, the perfect Alphabet must not be cut afunder, all must stand from the beginning to the end; and Christ Jesus purgeth his dear friends still unto eternal life through water and blood, faying to their hearts, all thy fins are forgiven thee, thy faith doth fave thee. No man is faved, unless he be first born again, that is, through water and blood, which throughly purgeth not only men, and the fons of men, but also the whole Limbus upon earth; for it is not the metalline blood and water, neither is it Mercury and Sulphur that doth it, neither in the body under ground is any goldish silver wrought to any blood red oar, the blood out of Christ side shed for the good of man, is that great evidence for thus all Mineral stones, that are in the plain element of earth, and the spirit of all oares, and marbles, and flones come from the divine effence, as also the beavenly spirits for the throne of God, with the beavenly Angels and Spirits are furnished for the praise

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praise of God; thus the earth also is created in inclose her stones, oars, veins, passages, for the honour God, and the welfare of man, which imitate Gods wisdom, filled with infinite and uncession forth-bringing of fruits.

Whence should be the decay of metals? fure ly even as the eyes of the hnly Apostles and Di ciples were held, that they could not know the Lord in his clarified spiritual body and essence no more can men see these things in metals.

Why doth Saint John in his Reuelation food of smoak and of fume? Surely he did not mean the fire, smoak, and fume of Bakers ovens, or Kitchin chimneys, but there was revealed unto him the heavenly fire, the mist, vapour, and fume, which is exhaled from the moisture of earth and elevated to the clouds: so in the subterranean works the fume and spoil, or outside of the out are fublimed; and the fire of the frost which rouzeth the effectual powers, vapours, and spinis maketh them come to a perfect unity in metalline bodies. Now if there were not a fire and vaporous fume in the earth, how could they produce their fruits, which are the minerals and me tals under ground?

As the fiery element is covered with the airy, and the heaven with clouds, and the earth is filled by them, and together with the fire was inclosed as one element with the other two. In like manner, at the first Creation, the subterranean passages and veins were laden with oars, as trees were with fruit, which the Lord God in Paradife had implanted into them. This effectual fire, vapour and fume is likened unto Mercury, Sulphur, Salt, and Sea-water, wherein earth lieth

inclosed

ed in inclosed and hidden, even as the supreamest throne of God is encompassed by other thrones and hea-

venly habitations.

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As the four Evangelists are witnesses of the New Testament and Covenant; so they are a roe and fure testimony of the four elements, the Earth is created after the holy Heaven; has are we taught in the Lords Prayer, as it is in heaven, so in the earth, in which, and beneath, and under God is every where. This is in action fill King David could confess, that he could not

hide himself from the Lord any where.

Seeing the holy and bleffed God hath laid the creatures in the earth with the four elemental qualities, therefore let rational Miners open theeyes, and learn judicially to know the paffiges and clifts of oars, metals and minerals, then they will get a lasting name with great praise, and will be like the noble gold, which in a glory and beauty appeareth, when it comes from the Quart, and can be then reduced into an oil, which preferveth man in a lafting health, beyour any balforn, and is become a vegetable, which is potable.

It is feasable, that of gold may be prepared a fingular Medicine for the good of man-kind, because man is created of God from Limus terra, and the whole earth is a Limus, such another Medicine all the Doctors are not able to produce, which is of a curious fweet fragrancy, standing distinct in two lights, and must needs be in rerum natura, because it was brought on God his Altar, for an offering by mans art prepared, suffer'd it to be extinguished. None knoweth what it is, neither we literated Doctors

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know the preparation of it, who when the Confections, Syrups, Herbs and Potions will a no good, and are in despair, then they might willingly run to Metals, which formerly they make conscience to make use of them in their Oynt ments and Plaisters; of this I make mention in revernd remembrance for true rational Miners. Out of gold and filver are joyned not only gold and filver monies and other plates for mans use but they serve for mans use in many other things: and after the first metals vertue, there come others also more and more very effectual, even to the last of metals.

Such vertues there are in minerals also, as in vitriol, antimony, allom, salt, and the like. All these are a nourishment unto metals, even as Manna was to the Israelites in the desart. As they are easily withdrawn and taken from metals, so it hapned to them also, Heathens and Christian received that Manna, together with Mines and Kingdoms, they are set and shot at the heap of rubbish, where they still worship the Cals; of this I have spoken more in that book where I treated of Fossilia.

#### CHAP. XII.

How precious Stones and Jewels are wrought, and bow God hath bestowed blessings upon those that work the Mines.

Tewels are wrought out of the substance of the most perfect, transparent, and noblest earthipels, with a mixture of the noblest Mercury, Sulphur

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Suphur and Salt, without any fume, or moint matter: are of a dry coagulation, and commonly are engendred in a round form in their dwellings, lodgings, stocks, and passages, sixedly bound together's some are of a transparent lustre, others are more dark; and they have their several colours.

Not many oars are found, in which these noble generated bodies are brought to any perfectnels, neither are their strikings along in a way of
passage, here and there they have their Centers,
into which are joyned tender and miraculous accrescencies, where they are guttatim lapidated,
falling into the hardest, purest stones concavities,
growing in several cuticles, as we see the animal
stones do grow. The more precious the Jewels
are, the sewer there are of them; and the grosser
their mixture is, the more store there is found of
them, which is apparent in Garnats; who hath
hitherto searched into the quick spirits of such
noble Creatures, the Lord hath created for mans
beneft?

Pygmees or Homunculi, which in former times lived in hollow oars of Mines, these could not want skill in such ways, having traversed and tavelled up and down all these slippery corners and ways. The places and situation of such Jewels lying somewhat nearer unto Heaven, in the Lastern Countries, bordering on Paradice, so there must needs be abounding in Gold and Jewels, and such precious vegetables, which our thoughts hardly may reach unto. God requires the no more of man, whom he intrusteth with these things, but to be faithful and just, and is a regument for us to think that for the same

cause pious Kings and Princes, and the old will Patriarchs were gifted from above to bear a low to fearch into Mine-works, and did it with an uprightness and judgement. Let honest gods Christian Miners chuse the better part, and learn to know the pearl, the spirit of the Lord proceeding out of Gods own mouth, and let then consider well their eternal fixation, to return their love again to him that hath loved them tirst, bringing all things to their subjection, he imparteth all unto them abundantly in grace and mercy, and by the innocence and merit of his only son, bestoweth on them temporal and eternal blefsings, and puts more glorious ornaments on them, and better than ever gold, filver, jewell and pearls were adorned withal.

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#### CHAP. XIII.

Of the effence of Gold, which is abundantly found, not only in the metal, but Mineral also, while energy is shewed most rarely, and a short closing of my first and second Part of Minerals and Metals is annexed.

This Chapter is a breviary of all mineral colours and forms, how they after an heavenly operation are daily clad in the metalline prime matrix, and set forth in their several words, whereas there shineth forth unto us the eternal light of the lustrous Sun, the deity of the day of joys, and of the eternal most fixed and fairest Sol, as also of a most yellow, pure, red, and fixed citrin colour of heavens eternal lightning.

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and the most glorious paradise of all the Stars, a aural created light for all creatures, besides he beautiful Aurora of Mineral Earths, and of heir fubtilest, compact, and best binding inclosed, sking to all other white untinged Metals; I, of an effential being, am Lord of Lords in ower, might, and perfection, I overcome all, ad I overcome and bring them into subjection, ad none of them can master me, but I do conper them all, they are subject to me, and to my king, for my Kingdome is established with inmite and invincible Power and Dignity; by me all metals, minerals, animals and vegetables are lengthened and rectified; for I give to every me that knoweth me in my green, blue, and red Nature, all what I have, and what he defireth, lause to drop down after the four cardinal freams of Pifon, Gibon, the noblest substance of Mercury, in the form of a most pure transparent crystalline water, and the most noble substance of Sulphur, of Hidekel and Phrath the clearest faired Astral salt from a Vitriol salt, which through all Mines flew upward very fruitfully, and penetrates all the mineral stones. I alone graduate and exalt the filver, unto Luae, I give light and luftre in all righteousness, of my vertue do speak all Magi, Naturalists, and Scribes all the world over, from the East to the West, I am Lord over the heavenly clarified garments and colours, Ladorn the firmament, the weather, Ideath the Rain-bow after Gods will, I exalt all wels, all fuch growths and creatures' and what cannot inwardly walk through and reach unto my course, I leave it to be perfected with my biend and lover the Lune, the receiveth the best part

part of me, and of the subtilest an abundance the Indies, Hungary, Carinthia testifieth the same for all what is to live, and is to receive a life rejoyceth in me, and next God, in none else, for to him honour and glory belongs solely after him. I find no higher Lord and Commander. But so my part I do not rest, neither do I desire any rest, do my office readily into which my Creatour hat placed me, I let my plyableness be found gloriously, like a wax in stones, which have by reason

of hardness fire enough, if need:

I am hid from unwife men, and am ready to be discern'd by men of understanding. I am predominant abundantly in a well known Misneral, as also in Mars and Venus which are of low degrees: in them I lie hid also, all these have a double spirit, well known unto Lune pleasant to her, and next unto her. Hence God fuffered Mises to erect a brasen Serpent, in the defert after my colour, in harkning unto the people, at the mount Sinai. My belt and fairel colour appeareth in transparent juyees, as vitriol, which after my condition in due time penetrateth Oars, whereby they grew rich in luft, me are train'd up in a pleafant form corroded into a greenness, like sealing wax, green like Goosedung, blew like Saphir, and fo torth, fometime of the colour of a water flint : my red and white colour is the best, which are heartily wish'd for. I love to be kindled in vitriol, and further it after descension in its green food, unto a deep red spirit, after whose laxative purging cometh that expected agua Saturni, the true acide-Well: from whence I my felf and all other Metals, Animals and Vegetables have my offtpring

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going and life. For Metals and Minerals rife from thence, have their beginning and orifrom it, for it is that quickening water, hich ordinary Miners do not know of, is known by to Philosophers. It worketh Minerals and crals in feveral ways, in form of taps which did ent pure, white, compact, found like purified or, in a blue flate-work. An extraordinary afant Mineral for all colours. Salt Oars are a farther distance, which by my attactive langing, are found in floats, blocks and passages, which in many places, bring the water unto the whight, so that it often is found a pure and dry Salt above ground, of glassie light flames, or a great frost like unto flocks of snow, there hooteth a brittle, glassie light stone, wrought in great pieces: in the same order are all other Jewesaccording to mine inlightned heavenly stone; diffibuted among their operations, worths, and vertues, and clarified in a most fix'd transparenand indewed with an everlafting spirit, difind in several colours, as Diamond, Smaragds, Carbuncles, Saphirs, Rubies, Chrystals, Chalcedonian, Jaspis, Berill, Chrysolith, Onix, Carmel, Turkois, Lazur-stone, Margarits, Coralls, Terra Lennia, Terpentine-stones, and Garnats, of deeplow colours, each in its heavenly colours order s transparent, and naturally is created, and preeved in its own officina: Hence it may be armed, that all these together with good fruits ave for mans good, both for his body and spirit; or nothing is hid from my transparent powthemy splendor and lustre over-shadoweth all the e, and are held to their growing unto mabrity: let no creatures marvel at their several distin30 Bafilius Valentinus his last

distinctions from whence they all should come, for all have their principle from me, and from my spirit, which is hidden in me, which none can dive into, save the sole Creator of all things from whom it proceeded as out of his Divine mouth. Thus I close up my speech, and my self-startle at so great a mystery, and attest in truth for a farewel, that I am not only the Gold and present Sol, but give also strength and power to all the inferies terrene spirits: for Aristem and Onizon is in subjection unto me, for I am a and

. God be praised for ever.

Thus I conclude the fecond part of my Mineral book, wherein I have shewed faithfully as much as I know, and could in my industry apprehend: let others do their endeavours also, let them produce their knowledge also, that the light of the nobly nature may still be supply'd in her plenitude, and may not go out, whereby cause would be given to the enemy and envious men, to be outragious against such truths. Let God still and uncessantly be importuned with prayers and thankfgiving. For these ends I have written these my two Treatises, and annexed the manuals at the beginning (which otherwise needed not to be done) that by earnest prayer and thauksgiving, and continued earnest worshipping of God, every one might carefully exercife himself therein, and be convinced in his reafon, how gloriously almighty God hath created, ordained, and held forth nature, to perform her operations under ground, and to produce unto the day light formally their Nativities and fruits, that we may reap thereby not only our fuftenance, but may acknowledge Gods infinite merficia

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pet he in y gand goodness, for which none can return sufficient thanks. However let every one do his duty, and as much as he is able to perform with his heart and tongue, pray to God in sincerity for his grace, blessing and wisdom, to conceive by his spirit of truth and righteousness of his great and wonderful Creature, that the honour of God may be exalted above the Heaven, and be proclaimed with infinite praise throughout all the world.

## End of the fecond Part.

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## THIRD PART

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## BASILIUS VALENTINUS

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## TESTAMENT:

Treating of the Universal work in the whole World, with a perfect Declaration of the XII, Keys: wherein is significantly expressed the name of the great matter.

There is an Elucidation also of all his former writings: published for the good of the posterity, and such, that are lovers of wisdom.

Printed by S. G. & B. G. for Edward Brewfer, at the Crane in Saint Pauls Church-yard, 1670.

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### THIRD PART

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# A Declaration of the XII. Keyes.

Ere followeth the third part of my intended writings, wherein is truly shewed the original and prime matter of our Philosophick stone, which is a perfect instruction to the practick part, which sheweth the direct way to the inexhaustible fountain of health, and of the abundance of riches to provide tor mans necessaries: and this is a Declaration of my former writings, which is left for a love-token to all those that are lovers of Philosophy.

My triend you must note, that by this intended work touching the Minerals, I had reason to prefix the two parts of Minerals, and Metals, and their Oars, holding it a necessity to hold

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forth

forth a light unto the ignorant, how that one spirit from above frameth all such Oars, Metals and Minerals, taking their original under ground for to generate thereby. For earth is always ready and covetous to attract and to retain that spirit, which proceedeth from Heavens powers which it persenteth in process of time in a formality and perfection. The manner of it hath been spoken of sufficiently in my former writings. which is the reason why I give only hints of them in this place.

Note, that all things proceed from a heavenly influence, elemental operation, earthly substance, from this mixture arise the four Elements, water, air, earth, which engender by the help of fire hid therein, in a warm digestion, producing a Soul, Spirit, and Body. Thele are the three prime principles, which in a coagulation come to a Mercury, Sulphur, and Salt, these three being in conjunction, according to the nature of the feed produce a perfect body; be it in the Kingdom, either of Minerals, Animals, or Vegetables. All things in the world, that are visible and palpable are divided into these three Kingdoms: the Animal which contains such that have a lively breath, composed of flesh and bloud, as men, beasts, worms, fishes, fowls. The vegetables which contains trees, herbs, feeds, roots, fruits, and all fuch things that are of a growing quality, the Minerals contains all manner of Oars, Metals, Minerals, Marcafits, Calves, Zinks, Lobol's, all forts of flints, peebles, wilmuths, stones, precious ones and others.

Animals have their special feed, a spermatick Jubstance, which after a copulation generate flesh

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An Elucidation of the XII. Keys.

and bloud, which feed is their prima materia, from a heavenly influence, created by God of the four Elements, wrought by nature, which formerly

were quoted in my writings.

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Vegetables also have their proper seed which God bestowed on them, according to their several qualities and form by a heavenly and syderial influence, and receive their elemenal fruitful growing from the earth, with an order, thereby to generate and augment.

Minerals and Metals also have their original feed from God, by the heavens influence in a liquid aereal substance, by a Mineral spirit, sulphureous Soul and earthly Salt in one body joyned: of these I have spoken in my former writings.

Note further, if any of these Metalline and Mineral kinds shall be brought to a farther propagation and augmentation, it must be reduced to

its first seed and prima materia.

If you will transmute Metals, augment them, bring them into a tincture, or Philosophick stone, you must first understand, how you may destroy by a spagyrick Art, the Metalline and Mineral som and separate it into a Mercury, Sulphur, and Salt, these three must be purely separated, and brought to their first principles.

This separation is done in, and by a Mercurial spirit, sulphureous Soul and a white Salt. These three in a due ordering of a true manual must be joyned again, that they may be brought to the

highest and most perfect purity.

In which conjunction must exactly be observed the quantity: after this conjunction the whole substance is meerly a liquid substance and philosophick water, in which all the Elements, first the

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heavenly, than the elemental, and lastly the earthly qualities are thut up and lie hid therein.

For the Mercurial spirit is cold and moist, the Sulphureous Soul is warm and dry, and this liquor is the true prima materia, and first seed of Metale and Minerals, which by Vnlcans Art is brought to a plusquam perfection, into a transcendent fix'd Me dicine, out of which is generated the true Philo-Sophick stone, and must be produced in that way:

Therefore observe and take notice, that all Metals and Minerals have only one ron, from which generally their descent is, he that knoweth that rightly, needs not to destroy Metals, to extract the Spirit from one, the Sulphur from a second, and the Salt from a third. For there is a nearer place yet, in which these three, Spirit, Soul, and Body lye hid in one thing; well known, and may with great praise be gotten, it shall be nominated afterward in several terms.

He that learneth to know exactly this golden feed, or this Magnet, and searcheth throughly into its properties, he hath then the true root of life, and may attain unto that, his heart longeth for. In my former writings, as also in the XII. Keys, from the first to the last, I ordered thus my ftile in writing, wherein I held forth unto posterity the practick, how the great stone of Philolophers, or the best purified gold may be made our of Sulphur and Salt, with the help of the spirit of Mercury, which must be drawn from a erude unmelted Minera, according to the Tenor of my fifth Key set down in a parabolical manmer.

Why I laid the work of the Philosop hick stone upon an Elucidation of the XII. Keys.

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on the Gold Metal, this is the reason that the mole Laborators, to whom is unknown the other body, or subjectum, which containeth all the three principles: though it be a thing well known, yet is it a stranger to their brains, may fern hereby more wit and knowledge. of the ancient Philosophers, which lived long before me, have in the fame manner with me obnined the true universal stone of all mysteries and health, as their books, which are extant, give evidence thereof. The first time I took great pains and was at great expences, and confumed much time about the purified Gold, alledged in the full Key, this heavenly stone I prepared in the Cloister I lived in, and happily obtained it. The highest in heaven bestowed his further grace and blessing upon me, that I took into further consi-

deration the tinging animated spirits placed and planted into their several bodies. Let no man be ashamed to learn, to add more to his learning, and to dive further into that, which was hid from him, notwithstanding his knowing ways. Nature reserveth many things in her secrecy, which mens dull understanding and shortness of

lifee cannot reach unto.

Whereas God in his great goodness hath beflowed this great gift upon me, for an improvement of that talent, I have imparted the same to my fellow Christians in the said XII. Keys.

Those that are endued with deeper wits and knowledge, and in their hearty and careful endeavours strive further to dive in the Art, will meet in the same place with a more easie and moreknown matter, which almost was named and

fet down, of an effectual quhlity, out of which in like manner, as the ancients before me, in their exact speculation and practick have in the end better known the only scope and drift, which hath been practifed feverel times by me alfo, in a thorter time, and less pains taking, both they and I have obtained health and riches : in this known and despicable matter and Mineral substance is found a fulphur and tincture more effectual, and more worthy, than the best Gold can afford, which is fluid and open, and its Mercurial spirit also, and its mystical Salt is free and open, whose vertues may with less pains in a visible manner be drawn from it.

He that hath confidered exactly my XII. Keys, frequently peruling the fame, must needs conceive, and that therein is held forth the whole preparation of our stone, from the beginning to the end, without any defect, yet so that it only should be prepared of Gold fitted for it. But we, according to Gods ordinance in nature, have pointed at a Gold, which is much better, and requireth to be taken into a deep consideration, which being unknown and strange to Novices, for fome realons I forbear to give them any direction thereunto, with a resolution to write and to point at fuch matters, as themselves are inclined to feek for their feed in them.

At the beginning of my XII. Keys, according to the manner of Philosophers, in a parabolical way I made relation of the property and work of our stone and balsam, how it was made by Artifts, which as by an inheritance is come to me alfo, wherein I spoke as much as was meet of the government of the fire; chargeable appearance, An Elucidation of the XII. Keys. . 141

and of the chiefest planetical colours, and the simal end thereof. After the accomplishment of the peruse well the XII. Keys, for each contain-

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The first Key informeth you, that if you seek for the feed in a Metalline Body, as in the Gold, then before all things it must most exactly be ourged from all its impure leprofie, and that nothing must be mix'd with our Fountain, but fuch, which is of a pure spermatick quality. This puifying is perform'd with Antimony, which fands in a near relation, and affinity unto Gold, which is the reason, why antimonial sulphur purgeth the Soul of Gold, graduating the fame to a very high degree. On the other-fide, the Gold can meliorate in a short time the Soul of Antimony, and can bring it to a firm fixation, exalting Antimony and Gold to an equal dignity and vertue, and can be brought not only unto a white Metal of Lune, but also to a transcendent Medione for mans health, of which you thall have a further direction hereafter, when I shall treat in particular of Antimony. Although Antimony hath promised unto Saturn a sociable brotherhood, because Antimony's qualification doth rest in some fort on the quality of Saturn in an equal concordance, yet after the fixation of the exalted Sulphur of Antimony, his next friend Saturn cannot get any prey from him, because the King received him into his golden Palace, and make him partaker of his triumphing Kingdom. This is the reason, why he can endure now heat and troft, and overcomes it, and standeth with the King a Conqueror in great and transcendent glory. . The purifying of the Gold is perform'd thus:

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Laminate the Gold thinly, after a due manner cast it thrice through Antimony, afterward the Regulus which is set at the through casting must be melted before the blast in a strong size and driven off with Saturn, then you will find thepuress, fairest, most lustrous Gold, pleasant to behold, as much as the lustre of Sol is. This Gold is now fitted to surrender its innermost, being first brought from its fixedness into a destructive form, and pass through the Salt-sea of its corruptibleness, is drowned therein, escaped a gain, and appeareth visibly.

### The Second Key

A Y Friend, note, and take that into a ferious Va confideration, because the chiefest point lyeth herein; cause a Balneum be made, let nothing come into it, which should not be there, that the noble feed of the Gold fall not into a dethructive and irrecoverable opposition after its defiruction, and take an exact and eareful view of fuch things, which my fecond Key informeth thee of, namely what matter you ought to take to the Kings Balneum, whereby the King is defroyed, and its external form broken, and its undefiled Soul may come forth, to this purpose will serve the Drazon and the Eagle, which is Niter and Sol farmoniack, both which after their union are made into a Aquafort, as you shall be further informed of in my Manuals, where I shall treat in particular of Gold, of other Metals and Minerals, into which Balneum the King is thrown, being first, as in the quoted place you Mall

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hall hear, brought into an Amalgama of Mercuand of Sulphur, which presently seizeth on him, corrodeth all his member, and is diffolved, and is presently mortified of this Salt-water into most splendent transparent Oyl. You must note, that this diffolution is not sufficient, and the King is not minded as yet to let go his Soulout of his fixed body, which you can feewhen you separate the water from the dissolved body of the King, where you shall find fixed powder of Gold, out of which you will hardly get his. Soul that is therein. Therefore follow my counfel and bear the yoak, which I bore before you, and learn to know exactly in pains taking, further thus, as I shall inform you. Having diffolved your Gold wholly in the faid water, and brought it into a pleasant yellow Oyl, then let it stand well luted for a day and night in a very gentle Balneum Maria, the feces which are fetled, must be separated from it, then take this pure diffolution, put it into a well coated body, or Retort, apply a Helmet to it, with a Receiver, in the best manner luted to it, set it into a fand Capel, drive the Gold with the water over the Helmet, iterate this a third time, then abstract the water in Balneum Marie, you will find a fair Gold-powder, keep this in a glass for an hour in fire, let the remaining humidity be drawn from

#### The third Key.

Then take of good spirit of Salt-niter one part, and of dephlegmed spirit of ordinary Salt, three parts, pour these spirits together warm'd a little, into a body on the fore-written Gold powder, lute a Helmet and Receiver to it, drive the Gold over as formerly in sand several times with an iterated distillation, the oftner the better, let the Gold come to be volatile more and more, and at last let all come over. By this repeated driving over, its fixed body is divided, all its Members are torn asunder and opened, and leaveth willingly its Soul to a special Judge, of which my third Key will give sufficient information.

Note further, that after this work thole falt spirits must be abstracted from the Gold, which was driven over, very gently in Balneo Marie, let nothing of the tincture of the Gold come over, that the body fuffer not any diminution : then take that Gold, or rather these Chrystals of Gold, from which you have separated the water, put it in a Reverberating pan, let it under a Muffle, let its first fire be gentle for an hour, let all its corrofivenels be taken away, then your powder will be of a fair scarlet colour, as subtile as ever was feen, put it in a clean viol, pour on it fresh spirit of ordinary Salt, first brought to a sweetness, let it stand in a gentle digestion, let that spirit be deeply ting'd and transparent, red like a Ruby, cant it off, pour on fresh, extract again, iterate the work of canting off and pouring on, till no

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An Elucidation of the XII. Ken. 145

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more tincture of it appeareth, put all these extractions together, separate them in Balneo gently from the Sulphur of Sul, then that powder is subtile and tender, of great worth; this matter is such, which in a short processe transmuteth Lune mats tincture to the highest perfection, acording

o the direction of my XH. Keys. He that hath some knowledge herein, may make this quere: whither this extracted dry Soul and Sulphur of the King be just that Soul, of which Philosophers have this faying: the Philoophick work for the preparation of the most recious stone requireth three things, viz. a wet matile Mercury, or a Mercurial spirit, a wet vole sulphurous Soul, and a dry afteal Salt, which after its diffolution together with the two full mult be apparent and known in a waterish form; which way comes that about, because in this processe nothing is spoken of any Mercurial biritand volatile Soul, but the Soul of the King oppeared in a subtile form of powder? The an-liver hereunto I delay so long till the Querist earns better to understand the distinction in this book, and I will perform my promise, and set his anxious and intangled mind at liberty, which is so much troubled about this doubt, and will deal with him as a good father may deal with his fon; and with this scope, wherein our Mastery lieth, ave been fooled most of the Wits, leading them taptive in their erroneous ways, being led about ma defart of millead ways, because in their suppoled deep wits, they had not conceived fo much of the manner, how all things of theworld are generated, and that every spirit musthave a Soul and every Soul a fit spirit, and that both spirit and

Soul

Soul are spirits and spiritual, which must have a body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought to the highest fixedness, by fuch degrees as nature did afford, infomuch its nature is found very hot and fiery, freed from all phlegmatick humidity. of which Lune is not fo wholly freed, though the hath obtained a fulphur-fixed degree, and flaveth for the King, to warm her cold body with his hot feed, which concerns the particulars, and belongs unto them, which in that place shall be plainly demonstrated. In Gold there is no waterish humidity at all, unless it were reduced again into Vitriol, which would be but an ufeless and unprofitable work, and would require huge expences, in case the Philosophers stone should be of Vitriol of Gold, of which there must be had great flore; indeed in that Vitriol there would be found a convenient spirit, which nature would delire, of a white quality, as also a Soul and Salt of a glorious essence.

But what Countries, Goods, Lands, have been dilapidated this way, I wave to discourfe of only, this warning I give to my Disciples, nature having left a nearer way to keep and to imitate that, that they also might take heed to fall into such ex-

tream and inextricable poverties.

The folar Mercury Sol, being never brought fo far unto destruction, neither did the ancient Philosophers ever make use of that way, as being a thing clean contrary unto nature, containeth indeed an humidity, but it is a meer Elemental waterish humidity after its dissolution, and good for nothing, water and other principles do not stand in the Elements, but the Elements rest in An Elucidation of the all. Koss. 142

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the principles and feeds of Metals, of the which I have spoken formerly. Therefore let none be so over witty, as to make our stone only of any and fully digested Gold: because its phlegmatick humidity is entred into a dry fixedness and fixed coagulation, which is not found so in other Metals, though they also are subject to a hard coagulation and passed through the fire, yet are not wholly digested, nor brought to a full maturity from the natural original root; which ought to be taken notice of; and be not offended at my former writings if they seem to run contrary against this.

Though I have shewed, that the Spirit, Soul, and Body come all from one Metalline effence, and must be prepared thus, among which I held the Gold to be the beft, however Idealt herein as it feemed fit for a Philosopher, the like the ancient Philosophers have done before me, but I hope you took notice of my protefration, that I gave special cause thereby to your speculation, to take the better notice of nature and her principle, and to confider the original, because it was not meet for me to inform all men, how the doors are bolted within, and especially at that time, when I never intended to write thus plainly of these things, which are hid even from the best of men, but when my heavenly Prince commanded, at the changing of my mind, not to bury the imparted talent, but to do the like to those, whom God thinks worthy, to leave it to them. One rule more I must put to thy remembrance, of such points, which formerly I have fet down, of which I spoke now, that you may the less blame me, as if I did refuse these things now, which I formerly wroteof. Perufe

Many have called Gold Lead, and Lead they called Gold, because it was found not only of the same ponderousness, but because three deep glitering stones have solely gotten from this Planet their transcendent perfection, and many other eauses besides, which to relate here, would fall too long and needless. And this is it which asketh wisdom to distinguish in this and in other things, and exactly to search into Gods mysteries, and natures laid before us. But man through Adams fall being brought to a deep blindness, therefore mens understanding are so eclipsed, that they can hardly conceive of this, and of other mystical matters in nature.

The obduration being so great among the coverous, that for the most part they search and dive into such mysteries out of meer coverousness, pride, and ambition, made the ancient Philosophers upon command & inspiration of the highest aim at that, as to put a certain stay to their hands, and to write of such mysteries in such a manner, that unworthy men should not understand it, and but worthy men only in their illumination might

perceive

perceive it; and writing often one thing, have mingled other among, understanding still the one and the fame. In feveral places they shewed that the Philosophers stone is, and comes from an animal, others from a vegetable feed, and a third fort faith, it comes from a Mineral feed : others write that stone is made of an animal, vegetable, and Mineral feed together. All this is only understood of the Mineral and Metalline feed, and confisieth not in any plurality of feeds. Hence this Art grew eclipfed, infomuch that scarce one among many thousands hardly attaineth unto the knowledge thereof: and for that reason is it held for an Art, because not every Dunce should bring it into his Beetle-head, and why should it? For if this Art were as common as Brewing of Beer, and Baking of Bread, then any one may judge what good could be look'd for; would not all manner of vices be practifed publickly without any controlling?

Therefore such men, which in their lofty mind are meerly for Pomp and Pride, must be clipp'd in their wings, and these things ought not to be put into their mouths, things are clear enough for these, on whom God intends the bestowing of

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I return now to the thing I intended, which is to teach a defirous Schollar, how to proceed further with the extracted Soul of Gold: Truly it is much to discover such mysteries, I warn every one to make good use of them; and note, that if you have the purple mantle of Sol, as the sulphur of Sol, then be thankful unto God for it, bear no evil mind against thy neighbour, unlock your golden seed according to the Tenor of the

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Key,

Rey, turn it to water; for in our Art there must be Body, Soul, and Spirit, which run together in the innermost root, the one layeth hold on the other meliorateth the same throughout in its whole quality, informuch that there is a new created world and earth, which afterward is illuminated by the Soul, and is exalted into a transcendent

efficacy.

Therefore it is requisite that you know, how to infuse your golden feed into the new body, and to bring it to a fluid fubstance: look about thee. and fee where you may find it: if you find none, despair not, but be of good comfort, think upon means, and ask counsel of god Saturn, he will not let thee go without a resolve, he will put into thy hand a deep glittering Minera for an offering, which in his Mine is grown of the first matter of all Metals, if this Minera after its preparation, which he will flew unto thee, is fet into a strong Sublimation, mixed with three parts of bole, or tyle meal, then rifeth to the highest mount a noble fublimate, like little feathers, or alumen plumofum, which in due time diffolveth into a firong and effectual water, which bringeth thy feed in a little putrefaction very fuddenly into the first volatility, if so be there be added to it a due quantity of water, that it may be dissolved therein, there the twig with the bulk doth unite, that they are able to ascend above the highest mountain, and flay inseparably together a Soul and Spirit, or a Spirit and Soul.

It is requisite, that you be stored with water for the body or Salt to dissolve the same also, and coagulate the same into a new clarified body, which will never part afunder, neither in love

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nor woe, because they are of one nature, nativiry, and original, and have been fo from the be-For they all have their beginning and hirth from the power of this volatile bird. remember well that these Mineral spirits are in other Metals also, and are found effectual in one Mineral, from whence with more ease and less charges it may be had: the business is only herein that you learn to know, what this Mercurial Spirit, Mercurial Soul, and Aftral Salt is, that the one may not be taken in flead of the other which would cause a huge errour. You will finde, that the nature of the golden fulphur confifteth only in all Metals, which are comprehended among the red, and have a fellow dominion with other Minerals, by reason of the fiery tinging spirits, but the magnetick power and its quality resteth in its white Mercurial spirit, which bindeth the Soul, and diffolveth the body, therefore the Aftrum of Sol is found not only in Gold, that with the addition of the spirit of Mercury and the Solar Salt only the Philosophers stone could be made, but may in like manner be prepared artificially out of Copper and Steel, two immature Metals, both which as male and female have red tinging qualities, as well as Gold it felf, whither the same be taken out of one alone, or out of both, being first entred into an Union. Besides, this Mineral in our Mothers tongue is a Mineral, called Copper water, and of broken, or digged Verdigreece, or Copper, there can be made a Vitriol, in all which is found glorioutly a Soul of the best Gold, and come well to pass very profitably many ways, no Country clown can believe it. Therefore note here, what you ought to observe, intend

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Intend thy thoughts, and give not over, unless you be come so far, that you know natures mystical conjunction and her dissolution, then you will find, what is requisise for you to know, and return thanks unto thy Creator, make use of it for his glory, and be beneficial to the needy.

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This white spirit is the true Mercury of Philofophers, which hath been before me, and will be after me, without which the Philosophers stone; and the great mystery cannot be made, neither universally nor particularly, much less a particular transmutation. And this spirit is the Key to the opening of all Metals, and their locking in again. This spirit is affociable unto all Metals, because they have their descent from its sanguinity, as you heard often. Fos it is that true primummobi'e, fought of many thousands, and found by few, and yet all the World is greedy of it, is fought afar off, and found near at hand, it is and moveth before the eyes of all men, for if this spirit be fed with a Metalline Sulphur and Salt, of thele three there will be one matter made, not much unlike to the Philosophers great stone, however duly must it be proceeded in, and a true process from the beginning to the end must be observed: for this corporal Salt must be dissolved into this spirit, dissolved, turn'd, and brought into its prima materia, as the spirit himself is: then both these of one equal descent and birth by means of fire with coagulating of the spirit may be generated a third time to a firm fixation, and to a pure transparent white clarified body, then after this accomplished albedo the Soul, which is disfolved, mutt feek for her rest again, peuetrate fuch a pure body, unite with the same, and rile her

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and that you may be informed, how in this manner both your diffolved feeds, as the spirit of Mercury, and the Soul of the Gold be made again fx and corporeal, note that it is done only by the proper Salt of Sal, which in this Art is called a Now observe here, that you take no hetrogeneal thing in fread of it. What manner of process is here used, read my fourth Key, where he truth of it is held forth with Ingular examoles, and proofs; but you are specially to observe in case you do not understand that Key) this plain and true information, look upon the body d Gold, not as if no other benefit could be reapdof it, but only his Soul; not so: impute no fuch weakness unto that body, but after you have drawn forth its Sulphur, there is yet in it the Salt of glory, and the triumphant victrix, without which your spermatick seed cannot be brought mto any coagulation. And even this Salt now, of which I made to long a discourse, how you ought to bring it out of its corporeal form through means of the spirit of Mercury into its prima materia, is afterward turn'd again into a deeply purified and exalted body.

Therefore take your Solar earth, out of which you drew your feeds, or the true Lions bloud, and reduce it by reverberating to a fix'd powder, and subtile impalpable ashes, extract from thence a very subtile Salt, as bright as Ivory is, hereafter I will teach you in the Manuals, how the body of sol is anatomized by the particulars, and to bring it into a Sulphur, Salt and Mercury. Then proceed

The augmentation of this heavenly stone, as also the fermentation is needless to be spoken of in that place, as being described in my two last Keys, & held forth to the full, not doubting if God grants fo much blessing, and imparteth this tiong, the fente of these two Keys will be more conceived of : for no heterogeneal things must be brought to our Metalline lubstance, neither at the beginning, middle, or end, but the Mercurial spirit, and the digested Medicine, spoken of in my eleventh Key.

to let unworthy men know of it.

To be further as good as I promsed, concerning other things, quoted in my Keys, know ye, that no Philosopher is tied wholly unto the Metal of Gold, of which I spoke largely hitherto, and discribed the true fundamentals thereof, and

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An Elucidation of the XII, Keys. 155

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n, viz. in the tinging of red fiery spirits of Meralline Souls, and all what is tinged red, and is mown to have a fierced sulphur, all such are kind to the Solar Astrum, and when the Mercurial fint is joyned with, then the proceedings may non Universaliter and Particularizer, that a tindure be obtained from them, whereby Metals and vulgar Mercury can be exalted, and be order-

ed according to the tenor of the process.

Such Souls and goldish Sulphurs are found most effectual in Mars and Venus, as also in Vitri-Land both Venus and Mars can be reduced into most effectual Vitriol, in which Metalline Vitriafterward all the three principles, as Mercury, Sulphur, and Salt are found under one heaven, md with little pains and short time each can be aken out of it apart, as you shall hear, when I hall make further relation of the Mineral Vitriol, which is digged in Hungary, of a high gradation. Now if you have wit and understanding, and art inclined and heartily defireth to conceive of the me meaning of my Keys, and of my other writings thereby to unlock the locks of Metalsfor our fore, then you should have taken notice and obferved, that in all these I have written not only of the Metal of Sol, of its Sulphur and Salt, but I have interlined and mingled also, and made uniformal other red Metals, from whence may be had the mystical Mastery: therefore men ought to iterate often the reading of Philosophick books, then a true fense and meaning may be drawn from them, which without divine illumination cannot be neither, &c.

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ly resolved to incline their hearts unto wildon will give more attention thereunto, than other mad worldlings, for whom these my wa ines were not intended : for I fpoke as plainly ever possibly I could, and this kindled light in further be purified, to that true and fincere No. ces may have a full light without an ecliple from their beginning to their ending. To whicher I took these pains to disclose that, which all the World was filent in, and concealed it to the last end, and buried it in filence to their ver graves.

The scope I aimed at in so doing, was not to hunt after any vain glory, but rather, that Gods pracious provident goodness might be held forth unto posterity, that the future ages might become feeing, and fome of the posterities eyes night be kept open, and be helpful unto their needy fellow Artiff, and make them partakers of Gods graces and gifts, Though my mind be mightily perplexed, when I think on what I have done, because I write so plainly, not knowing into whole hands after my departure these my writings may come: However, I hope, let them be what they will, that they will remember, and lay to heart my faithful writings inferted in my former and thefe present writings, that they deal with this book, and we it fo, that they may give good accompt for it to Almighty God.

Touching further the Vitriol, I should make mention of it in my Manuals, where I treat and write generally of Minerals; But it being fuch a fingular Mineral, whose fellow whole nature doth not produce, befides, Vitriol before all others is of great affinity unto Metals, and is next kin unto

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An Elacidation of the XII. Keys.

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them, for out of all Metals there can be made a Vieriol, or Chrysfal (Chrysfal and Vitriol is taken for one) therefore I would not bereave it of its own praise, and put its commendation too far of but rather proferr it, as there is just cause, beme other Minerals, and the first place, next to Metals should be given unto it, for (ferting ide all Metals and Minerals) this is sufficient to make the Philosophers stone of it, which no other the World can do the like, though fome micularities are a help to further that work, and Antimony alone is a sufficient Master hereunto, as nits due place more shall be spoken of. However none is thus much dignified in its worthiness, that he faid Philosophick stone could be made of it as this Vitriol is. Therefore ancient Philosophers hye concealed this Mineral as much as ever they could, and would not reveal the same to their own Children, that they should not divulge it in the World, but be kept fecret, though they publihed, that fuch preparation is made out of one thing, and out of one body, which hath the nature of Sol and Lune, and containeth also the Mercury, wherein they faid true enough, because itis fo. But here I must admonish you, that you may turn this argument, and fettle your thoughts wholly upon Metalline Vitriols, because I intrust dyou, that out of Venus and Mars there can be made an excellent Vitriol, wherein are found the three principles for the generation of our flone, but you must further note allo, that wertheless these three Metals, as Spiritus, Anim, Corpus are buried and hid in a Mineral Variol, as in a Mineral it felf. Understand this according to the diffinct natures of Vitriol.

For

For the best, which according to my experie shewed it felf most effectual, herein is the which is broken, and digged in Hungary, of very deep degree of tincture, not very unlike to to a fair blue Saphir, having very little of hum dities, and other additionals, or strange Oan the oftner it is diffolved and coagulated, the me is it exalted in its deep tinging colour, and is he held with great admiration.

This high graduated Virriol is found crude in those places, where Gold, Copper, Iron, is broken and digg'd, and is abundantly transported from thence into forraign parts, infomneh that some times there is great feantness of it in those parts. and elfewhere.

Though the vulgar people can afford no better name to it, calling it only a Copper-water, however, ancient Philophers by reason of its unspeakable vertue and dignity extoll'd it, and call'd it Vitriolum, for that reason, because its spiritual Oyl containeth all the three principles of all the triumphing qualities.

If you get such deep graduated and well prepared Mineral, called Vitriol, then pray to God for understanding and wildom for your intention and after you have calcined it, put it into a well coated Retort, drive it gently at first, then increase the fire, there comes in the form of a white spirit of vitriol in the manner of a horrid fume, or wind, and cometh into the Receiver as long as it hath any fuch material in it. And note, that in this wind are invisibly hid all the three principles, and come together out of that dwelling, therefore it is not necessary, to see k and search al-

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An Elucidation of the XII. Keys. 15.

there is a nearer way open unto nature's mystenes, and is held forth to all such, which are able to conceive of Art and Wisdom.

Now it you feparate and free this expell'd buit well and purely per modum distillationis, from its earthly humidity; then in the bottom of the glass you will find the treasure, and fundamentals of all the Philosophers, and yet known to few, which is a red Oyl, as ponderous in weight, as ever any Lead, or Gold may be, as mick as bloud, of a burning fiery quality, which b that true fluid Gold of Philosophers, which mure drove together from the three principles, wherein is found a spirit, soul, and body, and is that philosophick Gold, saving one, which is its diffolution, during the fire, and not fubject to any corruptibleness, elle it flieth away with Body and Soul, for neither water nor earth can do it any hurt, because it receiveth its first birth and beginhing from a heavenly water, which in due time is poured down upon the earth.

In these together driven goldish waters lieth hid that true bird and Eagle, the King with his heavenly Splendor together with its clarified Salt, which three you find shut up in this one thing and golden property, and from thence you will get all that, which you have need of for your in-

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Therefore fet that golden body you have obtained, which in dignity and vertue is exalted be youd all other Gold, into its due and lawful diffolution, its due time, then the Angel of the highest will appear unto thee, and tell thee that it is the Sefolver of all the mysteries in the World, re-

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An Elucidation of the XII, Keys,

ceive it with joy and keep it lafe, for its quality is more heavenly than carthly, therefore doth it heartily incline to strive after that, which is above. white

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from whence it had its Original.

If you have separated this Prophet from his matter which remained, then you need not to undertake any further process, you were taught parabolically in my XII. Keys. For even in his remaining formal substance you may find, and expect from thence a pure immortal Soul, together with the glory of the Salt, both which are obtained by means of the spirit, and must be had from thence, and no impure, or contrary thing must be added thereunto. And it is done in the fame manner as I told you in my Keys, with the Soul and Salt of the Gold by the faturnal water, in whose place this spiritual Mercurial spirit might be used with better advantage.

Observe only this difference, that the Salt must be drawn forth from the Mercurial body, as it hapned unto the Soul, with the spirit of Mercury; whereas on the other fide the Salt of Gold must not be drawn forth with the faturnal-water, because it is too weak for the body of Gold, but with a water, which hath been expressed in the

description of particulars.

This diffinction must be exactly observ'd, being of great concernment, because the Salt of Vitriol is not so strongly guarded, and is not into fix'd a body, as the Gold is, but is still an open body, which faw no congulation as yet, nor palfed it through any melting fire, therefore that body never came as yet to any compactness, there is room left for its own spirit to enter into, can embrace, and unite, with its like, and a snow white

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an Elucidation of the XII. Kest.

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Behold now, my friend, whatfoever thou art, what mind I bear towards thee, and how I am affected unto thee in my heart, the like I never durft look for from thee. Confider it well, how fincerely and faithfully I disclose unto thee all thy locks and bonds, whereby the whole Philosophick wildome is shut up, which hitherto never entred into any mans thoughts, much less that ever it was practised, or discovered; and nothing caused me to do it, but only Gods infinite mercy, my good will and love toward my Neighbour, which my Predecessors have not done so compleatly, and was put off unto me to do it.

Having thus separated your three Mineral bodies, and ordered them into certain divisions, and put away the dregs, wherein they lie hid, then look to it, that you neglect none of it, by the diminishing of the quantity, which would prove a great fault to your work, and keep each in its own and due quantity, otherwise in your work you

cannot come to a happy end.

This is the thrift which so many have missed, and have writen great volumes about it: for all what cometh from our Philosophick Gold, and hath divided it self into three parts, the same must be brought into one, without any loss and diminution, which is to enter into a new form again, and become a meliorated substance, and nothing of it must be done away, but only the steer terre in which the glorious Salt had its dwelling, Therefore do that I told you of, and jeyn

joyn the spirit with the body, bring the body also into a spirit, dissolve and exalt it into the highest spiritual power, in that dissolution the body turns to a spirit, and the spirit with the body uniteth and joyneth into one substance, that after the exchanging of all manner of colours, there cometh a white body like snow, transcending all whitenesses. This is the greatest mystery of this world, about which among the learned and supposed wits, such disputings in the world have been, that a palpable thing, and a visible one could be reduced into its prima materia, and out of that may be made again a new clarified and better substance, by the bountiful nature leading the way thereunto.

Thus you have made and brought into the world the Queen of Honour, and the first bern daughter of Philosophers, which after her due pertection is called the white Elixir, of which great volumes are extant. Having brought your work thus far, then you have described to be received into the Turba of Philosophers, and you get more Art, Wisdom, and Understanding than all Sophisters, which prate much of these mystical things, and yet know not the least thing of it. Therefore it is just that you should be preserved before them, and let them sit below thee in shame and disgrace, and in their darkness of missing than all control of the server of t

That you may bring and lead that new Philofophick Creature by the means nature afforded, unto the highest perfection, after which your heart with all her endeavours doth strive, then remember that neither man nor beast without a

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living Soul can neither fir nor move: and as man here in this life, through temporal death lofeth his Soul, offering the same again unto the Almighty God, from whom he had it first, into his mercy and merits of Felin Christ, where after the departure of the Soul the dwelling, as the body of it, is left quite dead, which is buried in the ground, where it rotteth, and must return unto dust and ashes, being a due reward, which the fall of our first parents in Paradise have deferved, and from them, as by an inheritance is fall'd upon us : after which putrefaction there are raised again on the great day new and clarified bodies, and the departed Soul taketh her dwelling up again in that new body; after that, there is no more parting of body nor spirit, nor soul : but because the Soul finding a clarified body, then with the same she maketh an everlasting Union, which neither Devil nor Death can destroy, nor disjoyn any more, nor bring it into any corruption, but from henceforth into all eternity we are and shall be like unto the best Creatures of God, which before our mortality and departure of the spirit, of the soul and body could never be, God help and grant unto us all a bleffed refurrection. Amen.

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This high and mighty example having its foundation, not in humane thoughts, wit, or pride, nor in an ungrounded prating but in the great Creatour's true word, which he hath rewaled unto us through his servant and holy Prophet Moses, doth inform you, what you ought to do further with your new begotten Creature, that you may get a perfect birth without any defect, to the praise of the Highest, the Father of lights

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and mercy, from whom we receive all perfect gitts which he graciously bestoweth on his Children, for which we are not able to return sufficent thanks unto him.

Now if you will proceed well in your work, then joyn the new body with his Soul, which you formerly drew from, that the compound in its vertue be compleat, and there be apparent in the end a plusuam perfection of it: then is begotten the Red King of glory in a fiery substance, and highly clarified body, exalted above all powers upon earth, from thence springeth the golden fountain, he that thinketh of it is renewed in all his Members, and there rish wholly a new life: for the which God be praised for ever more.

The augmentation of this huge treasure together with the fermentation thereof, for the transmutation of Metals doubtless you have taken notice of exactly afore, where I wrote of Gold how it must be handled, and what direction I have given you, thereunto, the same you must obser; for here is all one process from the middle to the end, the beginning only asketh alteration, by reason of the two distinct matters: for the which God be praised whom we beseech, to give us his grace and blessing, that we may make good use of this treasure, and after this life we may enter into the heavenly Kingdome.

The love to my Neighbour hath moved me to write of these things, which in my long experience I sound to be true, following the steps of bountiful nature, which made me a Sooth-sayer in natural things, and I am assured, that if these my writings are made publick after my death, and my other books sharing in the same fortune,

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they must undergo many centures. For fome will extreamly condemn me, delivering me unto Satan, because I have written so plainly: Others there will be, which will quite overthrow my writings, crying them out to be Lies, Superstition, and Diabolical works, the like centure other illuminated men before me have undergone, which they feel to this day; for men are fo incredulous in these points, that so mighty an operation should be found against all manner of infirmities, besides the transmutation of Metals in so despicable a matter, (over which the Iron Man with his espouled Wife Venus, together with the deep glittering Sol, is, and must have the predominancy) and with incredible profit it should by Art be brought to such perfection. The Art being great, and the matter so contemptible, it procureth the more doubt and unbelief: these unbelieving men I let understand only this notable example, whereby the eyes of those, that are going unto Emaus, shall be opened, and thereby thall acknowledge that I have written no untruth, but disclosed such a truth very plainly. And note, that the ancient Philosophers endeavoured to describe the preparation of the stone under a notion of diffilling of wine and the ipirit thereof, which in their work are almost like one to another. For 1. they taught out of the best wine to make a spirit, without any strange phlegme, which to this day among vulgar Artiffs must be, and is called the right and true myflical spirit of wine, whereas it may soon be proved, that this supposed spirit of wine containeth much invisible humidity, or phlegme, in an insensible manner, which is nothing else, but

but its vegetable Mercury: for the fiery spirit of wine is the true fire and foul of the wine. Every Sulphur containeth secretly its original and principal Mercury: Vegetables in their kind, the Animals in their kind, and the Minerals also after their kind. 2. They taught how this spirit of wine must be separated in two distinct parts. namely, that this spirit of wine be poured upon white calcined tartar, and be drawn over in a gentle distillation. In this distillation is separated the fecret and true spirit of wine from its Vegetable Mercury, as I faithfully informed you in my Manuals. From the remaining earth they taught a Salt be drawn, to be added to the sectified spirit, whereby it is fortified and frengthned in its substance, and at last the Philofophers stone should be generated. It is mightily against Gods ordinance, that a Vegetable should produce an Animal, or an Animal produce a Mimeral. By way of a parable, the practick part is held forth under the notion of this preparation. Now as they taught of the wine, so in like manner also by a short way may our Gold be prepared, (not the usual and common Gold) and may be diffolved, divided, separated, and brought into its first principle.

But you must note, that this dissolution and separation was never described plainly by any of the ancient Philosophers which lived before me, and knew the Magisterium, why I do it, the love to my Neighbour hath moved me thereunto, which I bear from the Center of my heart to all those, which overcome this mystery without falshood, and shunning vices with a faithful heart, in a sincere knowledge and real piety. In

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the first place be inform'd, that our Gold (fo much hoken of hitherto) must never be taken for such Gold by any of our Disciples, which hath been melted, and fully digested by nature, for herein fuch errour is committed, that men dilapidate ill what they have, and loofe both the beginning and end of all their works. Although not only from Gold, but from other Metals also this Glenodium, and Jewel may be had, in the preparation of it, particulariter much profit and advantage may be gotten in that, which concerneth mans health, as hath been formerly told; however, without the spirit of Mercury the Univerfal of the World to be gotten meerly from the body of Sol, is impossible, and will be impossible, unless the Creatour of all things produce another ordinance, to change and alter his Creature after his own will. But as that is impossible, so it is impossible also, to deal against Gods Creature in rhat kind, as to find out that wholesome profit, which to your longing defire you expect. You may believe it for a truth, as Christ himself is, that the Philosopher's stone would not be so strange, rare, and unknown a thing, it would be common to Kings and Porentates, if God would permit it to be made of Gold alone, and the three Jewels of infinite fixed vertues hid therein, could be had out of it!

My intent is not in this present Treatise to use any prolixity in writing; those that are not quite blinde, and have their eyes open, have enough already to attain unto real knowledge, and command both his mind and hands, not to pass by the weightieft, and esteem high things that are unworthy, and to fall with the blind into the pit,

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made for them. To those that are real in their desire for to attain unto art and wisdom, and intend to progate the same without sophistication, and desire in reality to glory in that honourable truth, you may shew a real proof of it in this manner.

I tell thee really for the highest truth, that you may dissolve our Gold, naturally driven together. in a short way, to bring it to its prim materia. and is done thus: take the known Mineral Spirit, in which our Mercury, Sulphur, and Salt is that up, containing that Philosophick mystical Gold, pour that guttatim upon white calcined tartar, these two contrary qualified matters will be tilsing, let them fray together till their contention and strife be ended, and our Gold hide it felf invisibly in the vegetable Salt acre, or in the belly of tartar: lute a Helmet to it, diftil it at first gently in Balin, then increase your fire, then Hermes his volatile bird will fly away from our Gold in that Sublimation, and sit on the highest pinnacles of the Temple, looking about which way to betake himself, but soon is catch'd in the Receiver, which must be pure and very dry: when you fee thhis flight is but flow, then take the glass out of the Balny, let it in ashes, increase your fire, then will the fly more nimbly, keep that fire fo long till all is come over, and her brother the Red Dragon, hiding his redness under a red colour in a whitish fume, will begin to follow after Then ceale with the fire, the his flying brother. drops being all fall'n from the Helmet, take it off, that which you find in the Receiver, you are to keep as a treasure of mysteries. In this manner you have gotten wisdome, understanding, and skill.

AnElucidation of the XII. Keys. 1

sill, the fundamentals also, and desires of Philosophers: by this short witty proof you learn and
get that knowledge, how this water may be
sought after, found, and lighted on, and is not to
be esteemed a common water, but is that real infallible heavenly water, of which at the beginning
thave written, and repeated the same the oftner;
which in a spiritual manner from the beavens
power is poured down upon earth, beginneth and
accomplisheth the generation, of all Metals, for
that reason the ancient Philosophers call'd this
water Mercury, but I call it the Spirit of Mer-

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Now if you proceed right in this work, and you know what food and what drink to give to this bird, viz. Sulphur and Salt of Metal, then you may attain unto the end of the great work, which is almost like unto the Philosophers great work, and you may get profit infinitely partieulariter many ways; you must note, that this is not the true Philosophick diffolution, but only one, which parliculariter performeth strange matters, and is a feedlum, in which our Mercury, our Sol, and our Lune is feen bleaking, which is a present confuting of unbelieving Thomases, discovering The dissolution the blindness of ignorant men. of the three principles I have described unto you formerly, which is of a flower pace, requiring time and patience, and an exact attention to make, or bring three into one, which work is done in it felf per fe, without mixing of any heterogeneal matter, only that which lyeth hid in it, must doit: For the Fountain of falvation is the illumination of the Souls and the Salt of the clarified body, are all in that one thing, existent from one,

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eros, or ebree, which must be brought and reduced to one, which is the golden vertue of all Metals, exalted above all powers, together with the Eagle and white body, which are no where together, but only in this one are found, and in that which is next kin unto it, which knowing Philosophers always held in great esteem, but ignorant and blind men despised and disgraced the same. But those, whose eyes are once opened, love to stick unto much, cover to hide the matter from wicked men, and study day and night how the ignorant might be kept from it. Thus I close this third part.

And before I begin the fourth part; concerning Particularia, I must needs speak something of the Philosophers Vitriol, Sulphur, and Magnet.

My friend, you must note, that this description I make now of the effence of Vitriol resteth only upon trials made, the victorious triumph of the highest wisdome came by inheritance from the most ancient Philosophers unto me, and comes now unto thee, wherein experimentally it's found, that there is a subterranean Mineral Salt, called Vitriol, which for dying of Cloaths, and many other uses, men cannot well possibly be without it, for it carrieth on and eateth through, by reason of its sharpness, which is distinct from other salts, in respect of their qualities: for the Mineral of this Salt is strange, of a very hot and hery quality, as apparent in its spirit, and containeth a twefold spirit, which is miraculum nature, and is not found the like in other Salts; and this Salt is an Hermaphrodite among other Salts, it is white and red, even as you will have it, it hath an extraordinary medicinal quality, performing things. redin

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mines in an incredible manner. This Salte onnineth a combustible Sulphur, which is not in other Salts. Therefore in Metalline affairs touching their transmutation, it performeth more than others, because it helpeth not onely to open some, but helpeth the generation of others, by reason of its innate heat. When Vitriol is separated by means of fire, then its spirit at first comes in a white form, after that there comes from its enth a spirit of a red condition, staying in the earth, the Salt being united with its expell'd Mercurv and Sulphur, can sharpen them: the remainder that flayeth behind, is a dead earth, of no efficacy. Let this suffice for your learning, and consider well what the Creator holds forth unto thee, in nature by this now kindled ternarie : for s you find in Vitriols body three distinct things, a Spirit, Oyl, and Salt, even fo you may exped from its own spirit again (which without the mingling of its Oyl, is driven from its matter) three diffinct things, even as you did formerly from the body of Vitriol, which deferveth very well the name of Speculum Sapientia physicas hed forth purposely to man to view himself. for if you can leparate this spirit of Vitriol as it ought, then that affords again unto you three principles, out of which only, without any other addition, fince the beginning of the world the Philosophers stone hath been made: from that you have to expect again a spirit of a white form, an Oyl of red quality, after these two a Christalline Salt, these three being duly joyned in their perfection, generate no less than the Philosophers great frome; for that white spirit is meerly the Pailesophers Mercury, the red Oyl is the Soul, and 173 An Blucidation of the Xil. Keys.

and the Salt is that true Magnetick body, as I toll you formerly. As from the spirit of Vitriols brought to light the red and white tincture, in from its Oyl there is made Venus her tindure, and in the Center they are much diffinct afunder though they dwell in one body, possessing one lodge: it matters not, for the will of the Creator was so, to hide that mystery from unworthy men: observe and consider it well, if so be you intend to be a true follower of Philosophers In this knowledge lyeth hid an irrecoverable errour, worldly wits cannot conceive of it, that the spirit of Vitriol, and the remaining Oyl should be of fo great diffinction in their vertue. Touching their properties, the spirit being well disfolved, and brought into its three principles, Goll and Silver only can be made by it, and out of its Oyl only Copper, which will be apparent in a The condition of the spirit of proof made. Vitriol, and its remaining Oyl is this, that where there is Copper and Iron, the Solar feed commonly is not far from it, and again where there is feed of Gold at hand, Copper and Iron is not far from it, by reason of its attractive Magnetick quality and love, which they, as tinging spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated and tinged with the superabounding tincture of Gold, and in them there is found much more the root of the red tinclure, than in Gold it felf, as I made further relation of it in my other books, unto which there belongerh also the Minera of Vitriol, which goeth beyond these in many degrees, because its Spirit is meer Gold and rubedo, a crude indigested tincture, and in very truth (as God himfelf

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(is) is indeed not found otherwise. But this spirit, as you heard, must be divided into certain distinct parts, as into a spirit, soul, and body, the spirit is the Philosophick water, which though visibly parted afunder, yet can never be separated radically, (because of their unevoidable affinity they bear, and have one to another) as it appeareth plainly, when afterward they are joyned, the one in their mixture embraceth the other, even as a Magnet draweth fron, but in a meliorated effence, better than they had before their disfolution. This is the thrift, beginning, middle, and end of the total Philosophick wisdome, affording riches and health, and a long life; it may rather be faid, and really proved, that this spirit is the essence of Vitriol, because this Spirit and Oyl do differ so much, and were never united radically, because the Oyl cometh after the the spirit, each can be received apart: This fiery spirit may rather and

ing in Vitriol as a spirit. This golden water, or spirit drawn from Vitriol, contains again a sulphur and Magnet, its sulphur is the anima, an incombustible fire, the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the fame, and are inseparable Companions. in a gentle heat is dissolved the undigested Mercurial spirit, by this is further extracted, after a Magnetick quality, the sulphureous anima, in that earth tlicketh the Salt, which is extracted allo in a Magnetick way by the Mercurial Ipirit, 10 till the one is a Magnet unto the other, hearing a

more fitly be called an effence, sulphur, and sub-

fance of Gold, and it is fo, though it lyeth lurk-

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Magnetick love one to another, as fuch thin where the last together with the medium is drawn forth by the first, and are thereby generated, and thus take their beginning. In this separation and dissolution the Spirit, or Mercury is the fire Magnet, thewing its Magnetick vertue toward the Sulphur and Soul, which it quasi Magnes at tracteth, this spirit per modum distillationis beine absolved and freed, sheweth again its Magnetick power toward the falt, which it attracteth from the dead earth; after the spirit is separated from it, then the Salt appeareth in its purity; if that process be further followed, and after a true order and measure the conjunction be undertaken and the Spirit and Salt be set together into the Philosophick furnace, then it appears again, how the heavenly spirit striveth in a Magnetick way to attract its own Salt, it dissolveth the same within XL. days, bringeth it to an uniform water with it felf, even as the Salt hath been before its coagulation. In that destruction and disselution appeareth the hugest blackness and Eclipse, and darkness of the earth, that ever was seen, But in the exchange thereof a bright glittering whiteness appearing, then the case is altered, and the dissolved fluid waterish Salt turns into a Magnet; for in that dissolution it layeth hold on its own spirit, which is the spirit of Mercury, attracteth the same powerfully like a Magnet, biding it under a form of a dry clear body, bringing the fame by way of uniting into a deep coagulation and firm fixedness by means of a continued fire, and the certain degrees thereof.

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The King with the white Crown being thus generated, and by exiccation of all humidities

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being brought to a fixed state, then is it nothing He but earth and water, though the other Elements be hid therein intentibly; however, both thele keep the predominance, though the spirit him to earth, and can never be feen in a watery form, and this double new born body abideth fill in its Magnetick quality; for as foon as its departed Soul is restored after its white fixation, then like a Magnet it attracteth the same again, miteth with it, then are they exalted to their highest tincture and rubedo, with a bright transparentness and clarity. Thus in brief you have Thort relation of Virriols, Sulphur, and Magnet. Pray to God for grace, that you may conceive right of it, put it then to good use, and be mindful of the poor and needy.

At the closing I annest this briefly, to hold forth unto you a natural proof, that you prefent-Ir fling and throw down the Sopbifter, and take his Scepter from him. Note, that from all Meals, especially from Mars and Venus, which are very hard and almost fixed Metals, of each apart can be made a Vitriol; this is the reduction of a Metal into a Mineral: for Minerals grow to Metals, and Metals were at first Minerals, and so Minerals are proxima materia of Metals, but not frime: from these vitriols may be made, other reductions, namely a spirit is drawn from them

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This spirit being driven over, then there is again a reduction of a Mineral into its spiritual dience, and each spirit in its reduction keepetha Metalline property: but this spirit is not the prima materia. Who is now to gross and ablurd, that should not be able to conceive further and

believe.

An Elucidation of the XII. Keys.

believe, that by these reductions from one to the other there be a way to prima materia, and a last to the seed it self, both of Metals and Minerals: though there be no necessity to destroy Metals, because their seed in the Minerals is found openly fixed.

O good God, what do these ignorant men thinks; is not this a very easie, and Childrens like labour? the one begets the other, and the one cometh from the other, is there not bread bak'd of Corn, upon distinct works? But the World is blind, and will be so to the end of it; Thus much at this time, and commit thee to the protection of the Highest.

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## TESTAMENT.

The Manuals wherein be treateth, bow Metals and some Minerals may Particulariter be brought to their highest preparation.



Printed by S. G. & B. G. for Edward Brewal fer, at the Crane in Saint Pauls Church-yard, 1679.

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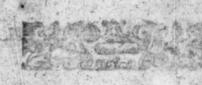
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## TESTAMENT

In Manuals shering he executed, how detal ens four Niem als may particulativer de brought to their highest preparation.



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Particulars from the seven Metals, how they

First of the Sulphur of Sol, whereby Lung is

Ake of pure Gold, which is three times cast through Antimony, and of well purged Mercuny vive, being prest through leather, six parts, make of it morate on a broad pan in a gentle heat under a muste, stirring it still will with an Iron-hook, let the sie be moderate, that the matter do not melt together, this Gold calx must be brought to the colour of a Mary-gold flower, then is it right than take one part of Salspeter, one part of Salsmonic, half a part of grinded peebles, draw a water

ile a

in pla and did the

water from it. Note, this water must be dewarily and exactly; To draw it after the mon way will not do it : he that is used to mick preparations, knows what he hath to And note, you must have a strong stone Rewhich must be coated, to hold the spirits close its upper part must have a pipe, upward of hi spans length, its wideness must bear two fine breadth, it must be fet first in a distilling furn which must be open above, that the upper of may stand out directly, apply a large receiver. In it well: let your first fire be gentle, then increase that the Retort look glowing hot: put a spoon of this ground matter in at the pipe, close the pi fuddenly with a wet clout, the spirits come no ingly into the receiver: thefe spirits being ferbe then carry in another spoonful: in this manner you proceed till you have distilled all. At last give time to the spirits to be setled, to turn into water : thi water is a hellish diffolving strong one, which difolveth inftantly prepared Gold calx, and lambated Gold, into a thick folution, of which I made mention above in the third part. This is that water, which I mention in my fecond Ley, which diffolveth not only Gold, but bringen it to a volatillity, carrying it over the helmet, whole anima may afterward be drawn from its tom body. one country so country safet, which

Note, the spirit of common Salt effecteth the same, if drawn in that manner, which I shall speak of afterward. If three parts of this Salfpirit be taken, and one part of spiritus nitri, it is stronger than Salarmonick water: and is better, because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, maketh it vo

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le and fit to part with its foul ; you have your ice to use which you think best, and may easier repared thus: Take one part of the prepa-Gold calx, and three parts of the water, which make choice of, put it into a body, lute a helto it, fet it in warm ashes, let it dissolve, that hich is not dissolved, pour three times as much ster upon, that all diffolve: let it cool, feparate e feer, put the folution into a body, lute a helet to it, let it stand in a gentle heat day and the in Balneo Marie, if more feces be letled, femte them, digest them again in the Balneo nine ws and nights, then abstract the water gently to histitude, like unto an Oyl in the bottome; this fracted water must be poured on that siffide: this must be iterated often, that it grow raty and weak : remember to lute well at all mes. To the oleity on the bottome pour fresh eter, which was not yet used, digest day and the firmly closed, then let it in a fand Capel, fill the water from it to a thickness: make the Macked water warm, put it into a body, lute it, Mract it, iterate this work, and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more: the Gold being come over into the water, abitract the water gently from it in the Balny to the cleity, set the glass into a cold place, there will shoot transparent Crystals, these are the vitriol of Gold, pour the water from it, diffill it again unto an cleity, set it by for shooting, more Chrystals will shoot, iterate it as long as any do shoot. Dissolve these Crystalls in distilled water, put to it of purged Mercury three times as much, shake it about, many colours

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will appear, an Amalgama falls to the groun the water cleareth up, evaporate the Amales gently under a muffle, stirring it still, with a w at last you get a purple coloured powder, for like, it diffolyeth in Vinegar into a bloud-reduc Extract its anima with prepared spirit of win mixed with the spirit of common Salt, entre together into a sweetness; This tincture of & is like a transparent Rubie, leaving a white bod behind.

Note, that without information you canno attain unto the spirit of Salt, if it be not swe it hath-no extractive power; to the attaining 150.204 hereof, observe these following manuals the good spirit of Salt, dephlegmed exactly, driv forth, in that manner, as you shall hear anon,

Take one part of it, adde half a part to it d the best spirit of wine, which must not have any phlegme, but must be a meer Sulphur of wine, and mutt be prepared in that manner, as I shall tell you anon: late a helmet to it, draw it over firongly, leave nothing behind; to the abstracted put more spirit of wine, draw it over, somewhat stronger than you did the first time, weigh it, put a third time more to it, draw it over again, well luted, putrific this for half a month, or follong as it be fweet, and it is done in Balny very gently: thus the spirit of Wine and Salt is prepared, loft its corrolity, and is fit for extrade ingmort course (see part the water from gain

20 Take the Ruby-red prepared Gold powder, putof this prepared spirit of Salt and Wine, so much that it fand two tingers breadth over it, let it in a gentle heat, the spirit will be red ting'd, this red spirit must be canted off pour a new-spirit on

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most gentle heat, let it be tinged deeply, then and it off, this work must be iterated, that the ody of Sol remain on the bottome like cals vive, which keep, for therein sticketh yet more of the less of Gold, which is effectual in ways of Meline, as shall be shewed anon.

Those ting'd spirits put together, abstract hem gently in Balneo, there will be left a red btile powder in the bottome, which is the true incture animated, or Sulphur of Gold, dulcifie it with distilled rain water, it will be very subtill, under, and fair. Take this extracted Sulphur of Sol, as you were taught, and as much of Sulhur of Mars, as you shall hear anon, when I treat of Mirs: grinde them together, put it in a pure lass, pour on it so much of spirit of Mercury, let i fland over it two fingers breadth, that the matterin it may be dissolved, see to it that all dissolve into a Ruby-like Gold-water, joyntly drive it over, then is it one, and were at first of one stem, lep it well, that nothing of it evaporate, put it toleparated filver calx, being precipitated with pure Salt, and afterward well edulcorated, and died, fix it together in a fiery fixation, that it liblime no more: then take it forth and melt it in a wind-oven, let it stream well, then you have united Bride and Bridegroom, and brought them unto Gold of a high degree: Be thankful to God for it as long as you live.

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I should give further direction, how this extracted Soul of Sol should be further proceeded in aud to make it potable, which ministreth great strength, and continued health unto man. But it belonging unto Medicinals, I delay it to that

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place,

place, where further mention shall be made of

At this present I will speak only how the wind Salar body shall further be anatomized, and the by Art its Mercury vive, and its Sale may be on

tained. The process of it is thus:

Take the white body of Sol, from which you have drawn its anima, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified hony-water, which is corrofive, extract its Salt in a gentle heat, it is done in ten days space, the Salt being all extracted, abfract the waterfrom it in Balneo, edulcorate the Salt with iterated distillings, with common difilled water, clarifie it with spirit of wine, then you have Sal auri, of which you shall hear more in its due place, of the good qualities it hath by way of Medicine upon man. On the remaining matter pour spirit of Tartar, of which in another place, because it belongeth unto Medicinals: digect these for a months time, drive it through a glass, Retort into cold water, then you have quick Mercury of Sol, many strive to get it, but in vain.

There is one mystery more in Nature, that the white Solar body having once lost its anima, may be ting'd again, and brought to be pure Gold, which mystery is revealed to very few: I shall give a hint of it, that you may not grumble at me to have concealed any point in the work.

Thope you have confidered and taken to heart, what I have entrusted you withal about the universal stone of Philosophers in my third part, namely how it resteth meerly upon the white spirit of Vitriol, and how that all three principles are found only in this spirit, and how you are

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to proceed in, and to bring each into its cetain

Take the Philosophick Sulphu, which in order is the second principle, and is extracted who the spirit of Mercury, pour it on the white body of the King, digest it for a month in a gentle Balny, then fix it in ashes, and at last in fand, that the rown powder may appear, then melt it with a fixing powder made of Saturn, then will it be maleable and fair Gold, as it was formerly, in color and vertue nothing desective.

But note, the Salt must not be taken from the Solar body, of which I made mention formerly, in a repition of the XII. Key, where you may read of it. There may be prepared yet in aother manner a transparent Vitriol, from Gold i the following manner.

Take good Aqua Regis made with Sal armises one pound, id est, dissolve four ounces of Smile in Aquafort, then you have a strong AquaRegis, distill and rectifie it often over the helmet let no feces stay behind, let all that ascends be transarent. Then take thinly beaten Gold rolls, east tomerly through Antimmy, put them into a body, pur on it Aqua Regis, let it dissolve as much as will, or as you can dissolve in it; having dissolved all the Gold, pour into some Oyl of Tartar, it Salt of Tariar dissolved in fountain water, tillit begins to hiss, having done hissing, then poulin again of the Oyl, do it so long that all the disolved Gold be fall'n to the bottome, and nothing more of it precipitate, and the Aqua Regis ( lar up This being done, then cant off the Aqua Regu from the Gold calx, edulcorate it with common water, eight, ten, or twelve times : the Gold cals:

being

being well fetled, cant off that water, and dry the Cold calx in the air, where the Sun doth not thine do it not over a fire, for as foon as it feels eth he least heat it kindleth, and great damage is doe, for it would fly away forcibly, that no man fould stay it. This powder being ready also, then take strong Vinegar, pour it on, boil it continually over the fire in a good quantity of Vinear, ftill ftirring it, that it may not flick unto thoottome, for xxiv. hours together, then the furninating quality is taken from it : be careful yu do not endanger your felf: cant off that Vinear, dulcifie the powder, and dry it. This power may be driven per alembicum without any errofive, bloud-red, transparent and fair, which ftrange, and uniteth willingly with the spiritof wine, and by means of coagulation may brought to a Solar body.

Dnot speak much of it to the vulgar: if you receive any benefit by and from my plain and opennformation, be thus minded, to keep these mystees secret still to thy dying day, and make no shw of it, else thou art naked and lyest open to the Devils temptations in all thy ways: therefore ray give attention to what I shall tell thee, for I vill impart unto thee this Areanum also, and entry thee upon thy conscience with it.

The good spirit of wine being brought to the high degree, let fall into it some drops of spirit of Tartar, then take thy Gold powder, put to it three times as much of the best and subtilest common flowers of sulphur, grind these together, let it on a flat pan under a muffle, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the spirit of wine,

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ant off the spirit of wine, dry the powder against a heat, it will be porous. Being dried, then adde to it again three parts of flores fulphuin, let them evaporate under a muffle, neal the remaining powder in a strong heat, and put it in spirit of wine: iterate this work fix times, at last this Gold powder will be so softand porous as firm butter, dry it gently, because it melteth eafily. Then take a coated body, which in its hinder part hath a pipe, lute a helmet to it, apply a receiver, let it freely in a strong fand Capel, let your first fire be gentle, then increase it, let the body be almost in a glowing heat, then put in the foftned well dried Gold powder, being made warm, behind at the hollow pipe, shoot it in nimbly, there come instantly red drops into the helmet, keep the fire in this degree to long, till nothing more ascendeth, and no more drops fall into the Receiver. Note, in the Receiver there must be of the best spirit of wine, into which the drops of Gold are to fall.

Then take this spirit of wine, into which the Gold drops did fall, put it in a pellican, feal it Hermetice, circulate it for a month, it turneth then to a bloud-red stone, which melteth in the fire like Wax, beat it small, grinde among it Lunar cala, melt them together in a strong pot, being grown cold, put it in aquafort, there precipitateth a black calz, melt it, then you find much good Gold, as the Gold powder and the spirit of wine together with the moyety, and the added Lunar eals did weigh, but one moyety of the Lunar calx is not ting'd, the other is as good as it was to be used. If you hit this rightly, then be thanktal to God: if not, do not blame me, I could not make it plainer unto thee. Now

Now if you will make this Vitriol, then take the powder formerly made, boyled in Vinegar, pour on it good spirit of common Salt, mingled with Saltpeter water, and the spirit of Salt of Niter this Saltpeter water is made, as agua Tartari is made with Saltpeter; Gold is diffolyed in this water: which being done, then abstract the water to a thickness, set it in a Cellar, then there shooteth a pure Vitriol of Sol, the water which flaveth with the Vitriol must be canted off distil it again to a Biffitude, fet it in the Cellar, more of the Vitriols will shoot, iterate this work as long as any Vitriol shooteth. If you ar minded to make the Philosophers stone out of Solar Vitriol, as some phantastick men endeavour in that way, then be first acquainted and ask counsel of thy purse, and prepare ten, or twelve pound of this Virriol, then you may perform the work very well, and the Hungarian Vitriol, and others digged out of Mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt, with Spirit of wine, which being all easie wrok, it is needlesse to describe it.

Now followeth the Particular of Lune, and of the extraction of its Sulphur and Salt.

Take of calxvive, and common, Salt ana, neal them together in a Wind-oven, then extract the Salt purely from the calx with warm water, congulate it again, put to it an equal quantity of new calx, neal it, extract the Salt from it, iterate three times, then is the Salt prepared.

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Then take the prepared Lunar cala, frasifie the cals; with prepared Salt in a glass Viol, pour frong-water on it, made of equal quantities of Vitriol and Saltpeter, abstract the aquafort from it, iterated a third time, at laft drive it ftrongly, let the matter well melt in the glass, then take it forth, your Lune is transparent and blewish, like unto an ultra marine. Having brought Lune thus far, then pour on it strong distilled Vinegar, fer it ina warm place, the Vinegar is ting'd with a transparent blue, like a Saphir, and attracteth the tincture of Lune, being separated from the Salt, all which comes from Lune goeth again into the Vinegar, which must be done by edulcoration, then you will find the Sulphur of Lune fair and clear. Take one part of this Sulphur of Lune, one half part of the extracted Sulphur of Sol, fix parts of the spirit of Mercury, joynvall these in a body, lute it well, fet it in a gentle heat, in digeftion, that liquor will turn to a red brown colours having all driven over the helmet, and nothing fand in the bottome, then pour it on the matter remaining of the filver you drew the Sulphur from, lute it well, fet it in ashes for to coagulate, and to fix it xi. days and nights, or when you fee the Lanar body be quite dry, brown and nothing of it doth any more rife, or fume, then melt it quickly with a fudden flux fire b fore the blaft, east it forth, then you transmitted the whole substance of Silver into the best most malleable Gold:

on of my 12. Keys, where I wrote that the spirit of Salt also can dettroy Lune, so that a posable Lune

can be made of it: Of which potable Lune in the last part mention shall be made of. You must note, that further must be proceeded with Lune, and a more exact anatomy must be made upon Lune, thus:

When you perceive that the Sulpbur of Lune is wholly extracted, and the Vinegar takes no more tincturé from her, nor the Vinegar doth raft any more of Salt, then dry the remaining cals of filver, put it into a glass, pour on it correfive Hony water, as you did to the Gold, yet it must be clear, and without any feces, set it in a warmth, for four, or five days, extract Lune's Salt, which you may perceive, when the water groweth white. The Salt being all out of it, then abstract the Honey water, edulcorate the corrolivenels by distilling, and clarific the Salt with spirit of wine, the remaining matter must be edules. rated and dried, pour upon it spirit of Tartar, digest it for half a month, then proceed as you did with the Gold, then you have Mercury of Lune. The faid Salt of Lune hath excellent vertues upon mans body, of which I shall speak in another place. The efficacy of its Salt and Sulphur may be learned by this following pro-

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Take of the sky-coloured Sulphur, which you extracted from Lune, and is reclified with spirit of wine, put it in a glass, pour onit twice as much of spirit of Mercury, which is made of the white spirit of Vitriol, as you have heard in the same place. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of spirit of Mercury, lute well both glasses, set them into a gentle Balny for eight.

eight days and nights, look to it that the Supher and Salt loofe nothing, but keep their quantity asthey were driven out of the Silver. Having flood these eight days and nights, then put them' together into a glass, scal it Hermitice, let it in centle ashes, let all be dissolved, and let it be brought again into a clear and white coagulation, at last fix them by the degrees of fire, then the matter will be as white as Snow, thus you have the white tincture, which with the volatile diffolved anima of Sol you may animate, fix, bring to the deepest redness, and at last ferment, and augment the fame in infinitum, the spirit of Mercary being added thereunto. And note, that upon Gold a process isto be ordered, with its Sulober and Salt work as my I farmer of A

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If you understood how their primum mabile is to be known, then is it needless in this manner, and to that purpose to destroy Metals, but you may prepare every thing from, or of their tirst essence, and bring them to their full persection.

Of the Particular of Mars, together with the extra-

on the provincial attention free persons who vi

Take of red Vitriol Oyl, or Oyl of Sulphur one part, and two parts of ordinary Wellwater, put those together, dissolve therein filings of steel, this dissolution must be filtred being warm'd, let it gently evaporate a third part of it, then set the glass in a cool place, there will shoot Crystals as tweet as Sugar, which is the true Vitriol of Mars, cant off that water, let it evaporate more, set it again in a cold place, more Crystals

fial will shoot, neal them gently under a muffle, it stiming still with an Iron-wyar, then you get a fait purple coloured powder, on this powder cast distill d Vinegar, extract the anima of Mars in a gentle Balny, abstract again the Vinegar, and dulcorate the anima. This is the anima of Mars, which being added to the spirit of Mercury, and united with the anima of Sol, tingeth Lunc into Sol, as you heard about the Gold.

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Of the Particular of Venus, what mysteries there are bid therein; and of the Extraction of its Sulphur and Salt.

indeal de Marchen acus de de la company (et Ake as much of Venus as you will, and make Matriol of it, after the usual and common practife : or take good Verdigreece, fold in shops it effecteth the fame, grind it finall, pour on it good diftill'd Vinegat, fet in in a warmth, the Vinegar will be transparent green, cant it off, pour on the remaining matter on the bottome new Vinegar, iterate this work as long as the Vinegar taketh out any tincture, and the matter of the Verdigreece on the bottome lieth very black : put the ting'd Vinegar together, diftill the Vinegar from it to a drynels, elle a black Vitriol will shoot, thus you get a purified Verdigreece, grind it finall, pour on it the juice of immature Grapes, let it frand in a gentle heat, this juyce maketh a transparent tincture, as green as a Smarag'd, and attracteth the red tincture of Venus, which affords an excellent colour for Painters, Limmers, and others for their feveral ules.

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Aure, then put all the extraction together, aband the movety of this juyce gently, let it into a cool place, there shooteth a very fair Vitriol, if you have enough of that, then you have matter mough, to reduce the fame, and to make of it the Philosephers stone, in case you should make adoubt to perform this great mystery by any other Vitriol. Of this preparation I have spoken already Parabolice in the book of the Keys, in the Chapter of the Wine-vinegar, where I faid, that the common Azoth is not the matter of our fone, but our Azoth, or materia prima is extracted with the common Azoth, and with the Wine, which is the out-prest juyce of unripe Grapes, and with other waters also must be prepared, these are the waters wherewith the body of Vemust be broken, and be made into Vitriol, which you must observe very well, then you may free your felves from many troubles and perplexities.

But especially note, that the way of the Onirefal with this Veriol is understood in the same
manner, and is thus conditioned, as I told you in
the third part of the Universal, and pointed at
the common Hungarian Virriol, and even as well
out of Mars, put Particulariter to be dealt upon
with Venus. Therefore know, that it may be
done with great profit, if you drive forth the red
Oyl of Virriol, and dissolve Murs in it. And Crystallise the solution, as you were told, when I treatid of Murs. For in this dissolution and coagulation Venus and Mars are united, this Virriol must be
nealed under a mustle unto a pure red powder, and
must be extracted further with distill'd Vinegar, as
long as there is any redness in it, then you get the

anima of Mars, and of Venus doubled, of this doubled vertue after the addition of the anima of Sol, which you made in the before quoted quantity take twice as much of Silver cala, and fix it, as you heard when I spoke of the Particular of Mars and of Sol.

But note, that there must be twice as much of the spirit of Mercury, then there was allowed in that place, but in the rest the process is alike. The Salt of Venus must be extracted when the juyce taketh no more of the green tincture, then take the remaining matter, dry it, pour Honey water upon it, then that Salt goeth in that heat for five, or six days, and clarifie it with spirit of Wine, then is the Salt ready for your Medicine.

Of the Particular of Saturn, together with the extraction of its Soul and Salt.

A Oft men hold and count Saturn an unwor-M thy and mean Metal, and is abused most basely in several expeditions, whereas, if known in its internals, more laudablé exploits would be performed with it, and many excellent Medicines be prepared of it. Being it is my intention to put an Elucidation to my former writings, to leave it after me for a Legacy unto posterity, that simple men of ordinary capacity might know and conceive also of the things I formerly wrote of, which after the refurrection of my flesh my felf shall bear record unto, that I have written more than was meet, which others before me have purposely concealed it being my purpose to declare fundamentally all fuch Particulars, which

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which formerly at large I discoursed of in a Philosophick manner, thus; that this my Declaration made in my decrepite age be noted confcionably by those into whose hands it comes, that this my Revelation, which in Gods providence will be disposed of, to be a lamp of truth unto all the world, may not be imparted unto men unworthy of Gods mysteries, which acknowledge not the Creatour of them in a pure humble and penitent heart, persevering conversation, and a fervent purpole to incline unto and towards him. This present writing I leave as a precious badge with an earnest proviso, that men would look and obferve carefully every letter contained in this, and other of my writings, which in all fidelity I hold forth unto them: And begin now with Saturn, who in all probability after Aftronomick rules is the highest and chiefest Lord in the coelestial fpheres, by whose influence the subterranean Sa turn hath its life and coagulation, putting that black colour on it, the reft from the best to the worst follow after, whose splendour enlightneth that whole firmament, and is incorruptible.

I should speak something of Savurns Nativity, from whence he taketh his off-spring, but in this place I do not hold it requisite (being there hath been mention made of it in several places in my other books) because it is to no purpose for Novices, and to repeat all, would increase the volume, which I do not intend, purposing only to elucidate such things, which formerly have been

delivered in obscure terms.

Note, Saturn is not to be thus flighted by reafon of its external despicable form, if he bewrought in a due process after the Philosophers

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way, he is able to requite all the pains the Artfeeking Laborers bestow on him, and will acknowledge him rather to be the Lord, and not the fervant: a Lords honour is due unto him, not only in respect of mans health, but in respectals of meliorating of Metals: the preparation of it is thus :

Take red Minium, or Cerufe, these are of severallworths, the one is better before the other, according to their feveral examinations, those that are fold in shops are seldome pure, without their due additionals:my advise is, that every Artiff undertake himfelf the destruction of Saturn. the process of it is several, of the sbest I give this hint :

Take pure Lead, which yields to the hammer, as much as you please, laminate it thinly, the thinner the better, hang these lamins, in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Salarmoniac, sublimed thrice with common Salt, stop the glasses mouth very closely, that nothing evaporate, fet the glass in ashes of a gentle heat, otherwise the spirits of the Vinegar and Salarmonick afcend, and touch the Saturnal lamins, at the tenth, or twelth day you will spie a subtile Ceruse banging on these lamins, brush them off with a Hares foot, go on, get enough of this Cerule, provided, you buy good wares, if sophisticated, you labour in vain. Take a quantity of it, if you pleafe, put it in a body, pour strong Vinegar on it, which several times hath been rectified, and was fortified at the last rectification with a fixteenth part of spirit of vulgar Salt, dephlegued, and drawn over: stop the body well, or which is better,

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hea blind-head to it, fet the body in ashes to be ligefted, fwing it often about, in few days the Vinegar begins to look yellow and fweet, at the full, iterate it a third time, it is sufficient. remnant of the Ceruse stayeth in the bodies bottome unshapely, filter the ting'd Vinegar clearly, that is of a transparent yellowness: put all the ting'd Vinegar together, abstract two parts of it in Balmeo Maria let the third part stay behind, this third part is of a reasonable Rubedo, set the glass in a very cold water then the Crystrals will shoot the sooner, being shot, take them, out with a woodden fpoon, lay them on a paper for to dry, these are as sweet as Sugar, and are of great enerey against inflamed symptomes: abstract the Vinegar further in Balnes, in which the Chrystals did shoot, set that distillation aside, for the shooting of more Crystals, and proceed with these as you did formerly.

Now take all these Chrystals together, they in their appearance are like unto clarified Sugar, or Saltpeter, beat them in a Morter ef glass, or iron, or grind them on a Marble unto an unpalpable nels, reverberate it in a gentle heat, to a bloudlike redness: Provided, they do not turn to 2 blackness. Having them in a Scarlet colour, put them in a glass, pour on a good spirit of Juniper, abstracted from its Oyl, and rectified several times into a fair, white, bright manner, lute the glass above, set it in a gentle heat, let the spirit of Inniper be ting'd with a transparent redness like bloud, then cant it off neatly from the feces into a pure glass: with that proviso, that no impure thing run therewith, on the feces pour other spirit of Juniper, extract still, as long as any spirit taketh the

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tinchure : keep these feees, they contain the

Take all these ting'd spirits together, filter them, abitract them gently in Balneo, there remaineth in the bottome a neat Carnation powder, which is the anima of Saturn, pour on it Rainwater, often distill'd, distill it strongly several times, to get off that, which staid with the spirit of Juniper, and fo this subtile powder will be edulcorated delicately: keep it in a strong boyling, cant it off, then let it go off neatly, let it dry gently, for fafeties fake, reverberate it again gently for its better exiccation, let all impurity evaporate, let it grow cold, put it in a Viol, put twice as much of spirit of Mercury to it, which I told you of in the third part of the Universal, entrusted you upon your conscience with it, seal it Hermetice, set it in a vaporous Bath, which I prescribed at the preparation of the spirit of Mercury, called the Philosophers simus equinus, let it stand in the Mystical Furnace for a month, then the anima of Saturn closeth daily with the spirit of Mercury, and both become inseparable, making up a fair transparent deeply ting'd red Oyl: look to the government of the fire, be not too high with it, else you put the spirit of Mercury as a volatile spirit to betake himself to his wings, forcing him to the breaking of the glass: but if these be well united, then no such fear look for, for one nature embraceth and upholdeth the

Then take this Oyl, or dissolved anima of Saturn out of the Viol, it is of a gallant fragrancy, put it into a body, apply a Helmet to it, lute it well, drive it over, then foul and sprit is uni-

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The precipitation of Mercury is done thus: take one part of the spirit of Salt of Niter, and three parts of Oyl of Vitriol, put these together, cast into it half a part of quick Mercury, being very well purged, It it in Sand, put a reasonable firong fire to it, so that the spirits may not fly away, let it ttand a whole day and night, then abfiract all the spirits, then you find in the bottome a precipitated Mercury, somewhat red, pour the spirits on it again, let it stand day and night, abfiract it again, then your precipitate will be more red than at the first, pour it a third time upon it, then abstract strongly, then your precipitate is at the highest rubedo, dulcifie it with distill'd water, let it strongly be exiccated. Then take two parts of this precipated Mercury, one part of the diffolved Saturnal Oyl, put these together, set it in ashes, let all be fixed, not one drop must stick any where to the glass. Then it must be melted with due additionals of lead; they close together, afford Gold, which afterward at the casting through Antimony may be exalted.

I have informed you hereof where I treated of Mercury vive. But note, that Mercury must not be precipitated, unless with pure Oyl of Viril, or Oyl of Venus, with the addition of the spirit of Salt Niter: Albeit suck Mercury cannot be brought to its highest fixation, by way of precipitating, but its fix'd coagulation is found in

Saturn, as you heard.

Beat the abovefaid Mercury small, grind it on a stone, put it in a Viol, pour on it the dissolved Saturnal Oyl, it entreth instantly, if so be you proceeded

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deeded right in the precipitation, seal the Viole Hermetice, fix it in ashes, at last in fand, to its highest fixation, then you have bound Mercury with a true knot, and brought him into a fix coagulation, which brought its form and substance into a melioration, with an abundance of riches, if you carry it on a white precipitate, then you get only silver, which holds but little of Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upen Saturn, with more profit, that you may not have any cause to complain against my not declaring it, take it thus: take two parts of the abovefaid diffolved Oyl, or of the Saturnal Soul, one part of Astrum Solis, and of Antimomial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars, as all these are, weigh them together, put all into a glass Vial, let the third part of it be empty, let it in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it, and the matter begins to incline to a blackress, for ten, or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound, coagulate it first into a deep brown Mass, let it stand thus unftirred in a continued heat, it turneth to a bloudred body, encrease the fire, that you may see the Altrum Solis to be predominant, which appeareth in a greenish colour, like unto a Rain-bow: keep this hre continually, let all these colours vanith, it turneth to a ransparent red stone very conderous, needless to be projected on Mercury, but tingeth after its pertection, and fixation all white Metals into the purelt Gold. Then take of

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of the prepared fixed red stone, or of the powder one part, and four parts of any of the white Metal, first let the Metal melt half an hour, and let it be well clarified, then project the powder upon it let it drive well, and fee that it be entred into the Metal, and the Metal begin to congcal, then is it transmuted into Gold, beat the pot in pieces, take it out, if it hath any Slacks, drive them with Saturn, then is it pure and malleable. If you carry it on Lune, then put more of the powder to it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol, let this be a miracle, fool not thy Soul with imparting this mystery unto others, that are unworthy of it. Proceed with Salt of Saturn, as you were informed about Mars and Venus, only distilled Vinegar performeth that, which Honey water did by the other, and clarifie it with spirit of Wine.

Of the Particular of Jupiter, together with the extraction of its anima and Salt.

TAke Pumice-stones, fold in shops, neal them, I quench them in old good Wine, neal them again, and quench them as you did formerly, let this nealing be iterated a third time, the stronger the Wine is you quench withal, the better it is, after that dry them gently, thus are they prepared for that purpose. Pulverise these Purniceflones fubtilly, then take good Tin, laminate it, tratifie it in a comenting way in a reverberating furnace, reverberate this matter for five days and nights

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nights in a flaming fire, it draweth the tincture of the Metal, then grind it small, first scraping the Tin-lamins, put it in a glass body, pour on it good distilled Vinegar, set it in digestion, the Vinegar draweth the tincture, which is red-yellow, abstract this Vinegar in Balneo, edulcorate the anima of Jupiter with distilled water, exiccate gently, proceed in the rest as you did with the anima of Saturn, viz. dissolve radically in, or with the spirit of Mercury, drive them over pour that upon two parts of red Mercury precipitated, being precipitated with this Venerean languine quality, then coagulate and fix: if done fuccelsfully, you may acknowledge Jupiter's bounty, that gave leave to transmute this precipitate into Gold which will be apparent at their melting, It performeth this also, it transmuteth ten parts of Lune into Gold, if other Sulphurs be added thereunto: force no more upon furiter, ic's all he is able to do, being of a peaceable disposition, he told all what he could do. The process about this Salt, is, to extract it with distilled Rain-water, clarified with spirit of Wine.

Of the Particular of Mercury vive, and of its Sulphur and Salt.

Take of quick Mercury, sublimed seven times, lib. semis, grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour, or upward, stirring the matter with a woodden spatule, take it from the fire, let it be cold, the Mercury setleth to the bottome, and the Vinegar cleareth up: it it be slow in the clearing

during, let some drops of spirit of Virriol sall in Vinegar, it doth precipitate the other, for Viriol sall precipitateth Mercury vive, Salt of Tarrange epipitateth Sol, Venus and common Salt, doth recipitate Lune, and Mars doth the like to Venus, livivium of Beech-ashes doth it to Virriol, and Vinegar is for common Sulphur, and Mars for Tarrange, and Saltpeter for Antimony. Cant off the Vinegar from the precipitate, you will find the Vinegar like a pure wash'd Sand, pour on it Vinegar, iterate this work a third time, then edulco-

me the matter, let it dry gently.

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Take two ounces of anima of Mars, one ounce fanima of Saturn, one ounce of anima of Juiver, dissolve these in fix ounces of Mercurial spiit, let all be dissolved, then drive it over, leave nothing behind, it will be a Golden water, like a mnsparent dissolution of Sol, your prepared and dulcorated Mercury must be warm'd in a strong Viol, pour this warm'd water gently on it, a tifing will be, stop the Viol, then the tising is gone; then seal it Hermetice, set it in a gentle Balny, in ten days the Mercury is dissolved into a gas green Oyl, set the Viol in ashes for a day and night, rule your fire gently, this green colour turneth into a yellow Oyl, in this colour in hid the Rubedo, keep it in this fire, and let the matter turn to a yellow powder, like unto Orpiment; when no more comes over, then let the glass in Sand for a day, and a night, give a strong hre to it, let the fairest Ruby-rubedo appear, melt it to a fixedness with a fluxing powder made of Saturn, it comes now to a malleableness, one pound of it contains the two ounces of good Gold, as deep, as ever Nature produced any. Re-

member

member the poor, do not precipitate thy felf into an infernal abysse, by forgetting thy felf in not doing the duties you ought to perform in regard of the blessing.

#### An Oyl made of Mercury, and its Salt.

T-Ake quick Mercury, being often fublimed. and rectified with Calx aive, put it in a body diffolve it in a heat, in strong Nitrous water, abiltract the watce from it, the corroliveness which stayeth there, must be extracted with good Vinegar, well boyled in it: at last abstract this Vinegar, the remainder of it must be dulcined with distill'd water, and then exiccated. Afterward on each pound must be poured lib. 1. of the best spirit of Wine, let it stand luted in putrefaction, then drive over what may be driven, first gently, then more strongely, from that which is come over, abstract the spirit of Wine per Balneum, there frayeth behind a fragrant Oyl, which is Aftrum Mercurii, an excellent remedy against Venereal diseases.

Seeing the Salt and Astrum of Mercury is of the same Medicinal operation, I hold it needles to write of each in particular, and will joyn their operation into one, and declare of it in the last part about the Salt of Mercury, because they are of one effect in Medicinal operations. Take the made Oyl, or Astrum Mercurii, which by realth of its great heat keeps its own body in a perpetual running, cathing it on the next standing earth, from which you formerly drew the Oil Set it in a heat, the Oyl draweth its own Salti

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that being done, put to it a reasonable quantity of foirit of Wine, abstract it again, the Salt stayeth behind, dissolved in the fresh spirit of Wine, being duleified by cobobation: Then is the Mercurial Salt ready, and prepared for the Medicine, as shall be mentioned in the last part. Mercury is able to do no more, neither Particulariter, nor Universaliter, because he is far off from Philosophers Mercury, although many are deceived in their fancies to the contrary.

Of the Particular of Antimony, together with the extraction of its Sulphur and Salt.

TAke good Hungarian Antimony, pulverile it I fubtilly to a meal, calcine it over a gentle heat, flirring it still with an Iron wyar, and let it be albified, and that at latt it may be able to hold out in a strong fire. Then put it into a melting pet, melt it, call it forth, turn if to a transpament glass, beat that glass, grind it subtilly, put it in a glass body of a broad flat bottom, pour on it diffilled Vinegar, let it stand luted in a gentle leat for a good while, the Vinegar extracteth the Antimonial tincture, which is of a deep redness, blract the Vinegar, there remaineth a tweet clow fubtile powder, which must be edulcoated with diffilled water, all acidity must be takoff, exiccate it; pour on it the best praduadipirit of Wine, let it in a gentle heat, you ave a new extraction, which is fair and yelow, cant it off, pour on other spirit, let it mract as long as it can, then abstract the spiof Wine, exiccate, you find a tender deep yellow

vellow subtile powder of an admirable Medica nal operation, is nothing inferiour unto perale

Solo

Take two parts of this powder, one part of Solar Sulphur, grind thefe small, then take three parts of Sulphur of Mars, pour on it fix parts of Spirit of Mercury, fet it in digestion well luted let the Sulphur of Mars be dissolved totally, then carry in a fourth part of the ground-matter of the Sulphur of Antimony, and of Sol, lute and digeft, let all be diffolved, then carry in more of your ground Sulphurs, proceed as formerly, itemting it fo long till all be diffolved, then the matter becomes a thick brown Oyl, drive all over joyntly into one, leave nothing behind in the bottome, then pour it on a purely separated Lunar calz, fix it by degrees of hire, then, melt it into a body, separate it with an Aquafort, fix times as muchof Sol is precipitated then, above the ponderofity the compound did weigh, the remainder of Lune serveth for such works you please to put

The Antimonial tincture being extracted totally from its Vitrum, and no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour, put it into a melting pot, lute it, let it fraud in a realonable heat, let all the sulphureous part burn away, grind the remaining matter, pour on it new ditilled Vinegar, extract its Salt, abttract the Vine gor, edulcorate the acidity by cobobation; clarific to long, fo that the water be white and clear. If you have proceeded well in your manuals, then the leffer time will be required to extract the Antimonial Salt, as you shall hear of it. Whereby m

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ao  Sulphur and Salt of Antimong.

the same Medicinal operation, but is of a quicker and speedier work, which is a matter of consequence, and worthy to be taken notice of.

A short way to make Antimonial Sulphur 19

Ake good Vitriol, common Salt, and unflaked Lime, of each one pound, four ounces of Silt-armoniac, beat them small, put therwin glass body, pour on it three pound of comnon Vinegar, let it stand in digestion stopp'd for iday, put it afterward into a Retort, apply a regiver to it, diltill it, as usually an aquafore is difill'd. Take of the off drawn liquor, and of common Salt, one pound of each, rectifie them once more, let no muddiness come over within must come clear: then take one pound of pulverised antimonial glass, pour this spirit omit, me it well, digett, and let all be diffolved; then bliract the water in Balnes Maria, there remains the bottome a black, thick, fluid matter, but mewhat dry, lay it on a glass Table, fet it in a Allar, a red Oyl floweth from it, leaving some feer behind, coagulate this red Oyl gently upon thes, let it be exiccated there; then pour the despirit of Wine on it, it extracteth a tincture hich is bloud red, cant off that which it ting'd, our other spirit of Wine on the remainder, let fednels be extracted, thus you have the tintiere Antimonial Sulphur, which is of a wonderful dedicinal ethicacy, and is equivalent unto potable Gold.

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Gold, as you heard in the former process, its preparation serveth now to proceed with its preparation serveth now to proceed with its Particulariter, as I shewed in the former. This black matter, which stayed behind after the extraction of Sulphur, must be well exiccated, extract its snow-white Salt with distill'd Vinegar, edulcorate it, clarific it with spirit of Wine, observe its vertues in Medicina, of the which in the last part.

Thus I conclude my fourth part also. Other mysteries in Nature, and some augmentations might be here annected, but I wave them, mentioning only the chiefest of them, and are such which may be wrought easily, and in a short time, and whereby good store of riches may be gotten. The rest, which are not of that importance, and may easily draw Novices into errours, bringing no profit for the present, may in good time by careful practise be tound out and obtained.

wealth is obtained, then these metalline Sulphus in their compounds may bring great profit unto you, to write of all these circumstantially, is impossible to one man, it is of an infinite labour Call upon God for grace and mercy: A tundamental Theory affords the practick part, from thence slow infinite springs; all from one head if you go otherwise to work, than I entreated you to do by the Creatour of heaven and earth, then all your actions will be retrograde unto a temporal disaster.

I should annex here the efficacies of other Minerals, which are nevt unto Metals: but seeing they are of no ability unto transmutation of Me-

but seeing they are of no ability unto trainformation of Motels, but are only Medicinal, and are qualified to do their work to the admiration of those that make use of them, I leave them at this time. The Almighty hath put wonderful vertues into Metalline Salts, which have been found approved several ways.

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The but heing they are et no ability unto reanfe namition of historia, but are only Medicinal, and it on a qualified to do their werk to the admiration of those that make use of them, I leave them at this time. The Almighty hash put wonderful vertues into Merilline Salts, which have been been dapproved feveral ways.

End of the fourth Part.

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A PRACTICE

# TREATISE

Together with the

## XII. KEYS

AND

# APPENDIX

OF THE

# Great Stone

OF THE

Ancient Philosophers.

Written and left by Basilius Valentinus a German Monke of the Order of St. Benner.

Printed by S. G. & B. G. for Edward Brewfer, at the Crane in Saint Pauls Church-yard, 1670. X D G MARK TAR

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# PREFACE

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### AUTHOR.

Being possessed with humane fear, I began to consider, out of the simplicity of Nature, the miseries of this World, and exceedingly lamented with my self the offices committed by our First Parents, and how little repentance there was throughout the world, and that men grew daily worse and worse, an ternal punishment without redemption hanging wer the heads of such impenitents: Therefore made I hast to withdraw my self from sin, and hid sarewell to the World, and addit my self to the Lord as his only Servant.

Having lived some time in my Order, Then

also, after I had done my appointed devotions. medaling not with frivol in things, least my vain thoughts through idlenifs should juld causes of greater evils; I took upon me diligently to fearch into Natures and throughly to Anatomize the Arcanaes thereof, which I found to be the greatest pleasure next to Eternal things. Having found in our Monasters many books written by Philosophers of ancient time, who had truly followed Nature in their Soudy and Search; this gave a greater enconragement to my mind, to learn thefe things they knew; and though it proved difficult to me in the beginning, yet at last it proved more easie. The Lord so granted (to whom I dayly prayed) that I should see those things that others before me had feen.

much tormented with the Stone, that he oftentimes lay bedrid, had fought to many Physicians, and dispaired of any belp from them, resigned up his life to God, having layed aside all hu-

mane belp.

Then began I to Anatomize vegetables, and distilled them, I extrasted their Salts and Quintessence: But amongst all these, could I not find any thing, that would free my sick Brother from his distemper, although I tryed many things, for they were not so effectual in their dogres to cure that disease, so that for

sears spaces there was bardly any megetale, that I had not in some way or other

prought upon.

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Then I bent my thoughts to consider further of this matter, and to addict my felf to a fundamental knowledge, and fearch after those hidden vertues which the Creator had placed in Mettals and Minerals. The more I fought into them, the more I, found, one feeret field flowing from another & God prospered my indeavours, that I tryed many things, and my Eyes alfo saw those vertues, which Nature had infused into Mettals and Minerals, year s various, that they are not easily understood by

the ignorant and flothful.

Among ft all those I happened on a certain Mineral, composed of many colours, and of very great power in Art, I extraded its Spiritual Effences and thereby in a few days I restored my fick Brother to his former health: For this Spirit was fo ftrong, that it did much revive or fortifie the spirit of my Brother, who as long as he lived daily prayed for me for he lived long after, and then bid me farewell. His and my prayers did fo much prevail, that the Creator, discovered, and by reason of my diligence did demonstrate unto me, even that, which yet remaineth hid to the wife men, as they call themselves.

So therefore an this Treatife will I declare,

The Pressee of the Author.

and to far as is lawful for me to do, reveal. The Stone of the Ancients granted unto us for the health and comfort of man in this Valley of misery, as the chiefest of all Earthly Treasure. Writing these things not for my own but the benefit of posterity, following therein the method I find in the writings of many very learned men, so that by my writings, the distates of Philosophy which are very short and Anigmatical, thou mais attain that Rock on which Truth depends, with a temporal reward and eternal hessings, Amen.

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# GREATSTONE

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## Ancient Philosophers.

Ear Friend and lover of Art, In my Preface I promised to shew unto thee, and to fuch others who are very defirous to learn the Properties of Nature, and diligent searchers into Art, That Corner Stone, and that Rock, so far as I am permitted from above, as our Ancestors the Ancients prepared their Stone, which they attained from the Most High, for the preservation of their health, and for their benefit in this present world. That I may therefore perform my promise, and not lead thee into Labrinths by Sophistick errours, I will reveal unto thee the Fountain of all good things; therefore observe my following words, and diligently weigh them, if thou haft a defire to learn this Art : I shall not use much Eloquence, that is not my intent, very little will be learned from that, I delight in brevity, which shall contain the foundation of the matter.

Know,

OF RULE GREAT STOLL

Know, that very few have attained unto the possession of this Magistery, although many have laboured and wrought in our Stone, but the true knowledge and obtaining thereof, the Creator hath not made common, but will grant the same to such as are averse to lies, and love the truth, and which with humble hearts most diligently seek the said Art, especially to such who love God unseignedly, and pray unto him therefore.

Wherefore I tell thee for a truth, if thou wouldst make our great and ancient Stone, follow my Doctrine, and above all things pray to the Maker of every Creature, that he may bellow on thee his grace and blessing to that end; and if you have finned, confels and deal rightcoully, and resolve upon it, that you sin no more, but live holily, that your heart may be filled with every good thing; and remember when ye preferred to honcurs, to be helpful to the por and indigent, that you deliver them from their miseries, and retresh them with your bountiful hand, that you may obtain the greater blessing from the Lord, and through the Confirmation of Faith receive your Throne in Heaven prepared tor you. tor the melay

My Friend despise not, nor contemn the real writings of such men, who had the Stone before us; for next unto Revelation of God obtained it from them, and let the reading of them be many times and very often reiterated, least you forget the foundation, and the truth be extinguished as a Lamp.

Then be not unmindful of your diligent labour always feeking in the writings of Authors; and be not of an unftable mind, but rely on that fixt

Rock.

of the Philosophers.

Rock, wherein all wife men do unanmioufly concurr, for a wavering man is foon led into a wrong way, and precipitateth himself into many errours; and men of wavering minds seldome build firm houses.

Seeing our most ancient Stone ariseth not from combustible things, because it is free from all danger of the fire, therefore seek not for it, in such things, wherein Nature will not have it to be found or to be, as if one should tell thee it is a vegetable work, it is not, although a vegetative nature be in it.

For note, if it should be with our Stone, as it is with an herb it would easily be consumed in the fire, and nothing would remain but its Salt, and although those before me, have written many things of the vegetable Stone, yet know, my friend, that it will be difficult for thee to understand it, for because our Stone, doth vegetate, and multiply its self, therefore have they called

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Know further, that brute Annimals have no increase but in their like nature; therefore need you not search after, nor presume to make the true Stone, but of its own proper seed, whereof our Stone hath been made from the beginning: Also, my friend, take notice and understand, that you take not any Animal soul for this work. For slesh and bloud, as they are granted and bestowed by the Greator upon Animals, do properly belong unto Animals wherewith God hath framed them, so that an Animal is made thereof: But our Stone which from the Ancients came to me as an Inheritance, proceedeth and ariseth from two and from one thing, which contained

taineth a third concealed, this is the pure truth and rightly spoken; for male and semale by the Ancients were taken for one body, not by reason of the outward appearance to the eye, but in respect of that love implanted, and from the beginning insused into them, by the operation of Nature, that they may be known to be one, and as the two do propagate and increase their Seed, so also the seed of the Matter, whereof our Stone is made, may be propagated and augmented.

If you are a true lover of our Art, you will much efteem and wifely confider this faying, leaft you fall and thip with other blind Sophisters into

the pit prepared by the enemy.

My Friend, that you may understand from whence this feed cometh, enquire of thy self to what end thou wouldst prepare the Stone, then will it be manifest unto thee, that it proceedeth from no other matter, than from a certain metalick root, from whence also, the metals themselves, by the Creator, are ordained to proceed,

which how it is done, Note,

That in the beginning, when the Spirit moved apon the Waters, and all things were covered with darkness, then the omnipotent and eternal God, whose beginning and whose wildome without end, was from eternity, by his unsearchable Counsel, did create the Heaven and the Earth, and all things visible and invisible in them contained, out of noting, by what names soever they are called, for God made all things of nothing. But how this most glorious Creation was done, I shall not now treat, let the Scriptures and Faith judge there a.

The Creator in the Creation, gave to every Creature a peculiar feed, that there should be an encrease (least they should tend to a conclusion or detriment) whereby Mcn, Animals, Vegetables, and Metals might be preserved, neither is it lawful to Man, to produce a new seed at his pleasure, but is against God's Ordinance, for to him is granted propagation and increase; for the Creatour hath reserved to himself the power to create Seed, else were it possible for Man to act as Creator also, which must not be, but is proper to the

highest power.

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Then conceive thus of the feed proceeding from Metals, that the Celeftial influence, according to Gods good pleasure and ordinance, descendeth from above, and mixeth it self with the Astral properties, for when such convinction happens, then these two beget an Earthly subflance, as a third thing, which is the beginning of our feed, its first original, whereby may be demonstrated the antiquity of its generation, from which three the elemenes do arise and proceed, as water, agree and Earth, which work further by a subterranean fire, until it bring forth'a perlect thing, which Hermes, and all others before me, have called the three first Principles, because we could find no more from the beginning of the Magistery, and they are found to be an intrinsick Soul, an impalpable Spirit, and a corporcal and vifible Effence.

Now when these three do dwell together, they do proceed by copulation, by success of time, by Vulcans help into a palpable substance, viz. into Mercury, Sulphur, and Salt, which three if by commixtion, they are brought

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to induration and coagulation, as Nature doth many ways operate, then is there made a perfect body, as Nature would have it, and its feed is

chosen and ordained by the Creator.

Whofoever thou art that prefumelt to dive into the fountain of our work, and hopeft to obtain, by thy ambitious enterprise, the reward of Art, I tell thee by the eternal Creator, for a truth of all truths, that if there be a Metalick Soul, a Metalick Spirit, and Metalick form of Body, that there must also be a Metalick Mercury, a Metalick Sulphur, and a Metalick Salt, which of necessity can produce no other than a perfect Metaline Body.

If you do not understand this that you ought to understand you are not adepted for Philosophy,

or God concealeth it from thee.

Therefore in brief thus, It will not be possible for thee to attain this end with profit in a Metalick way, unless you conjoyn the faid three Priniples into one, without errour. Understand wither, that Animals are composed of Flesh and Blood, even as Man is, and have a living Spirit, and breath infused in them, which they enjoy as Man doth; but they are without a rational Soul, wherewith Man is endued above all Animals; Therefore when they dye they are at an end, neither is there any hope of them forever. But Man, if he offer up his life by a temporal death to his Creator, his Soul surviveth, and after his purification, his Soul returning to his purified Body shall again dwell therein, so that Body and Spirit are again united, and will clearly manifelt their Celestial clarification, which can never be fer parated to all eternity, oc. There-

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Therefore Man by reason of his Soul is esteemed a fixed Creature (although he dye a temporal death) yet shall he live forever; for Man's death is only a clarification, that by certain degrees ordeined of God he might be freed from his grievous Sins, and transplanted into a better state, which happeneth not to other Animals, therefore are they not esteemed fixed Creatures, for after their death they enjoy no Resurrection, for they want a rational Soul, for which the only and true Mediator the Son of God hath shed his blood.

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A Spirit may abide in some certain Body, but it doth not therefore follow, that it is there to be fixed, although that Body agree with the Spirit, and the Spirit be not angry with the Body, for they both want that strong part which overcometh and confirmeth the Body and Spirit, and preserveth and defendeth it from all dangers, viz. the most precious, noble, and fixt Soul: For where the Soul is wanting there remains no hope of Redemption; for any thing without a Soul is imperfect, which is one of the highest Mysteries which ought to be known to the wife and diligent lecker of our Work: And my conscience will not luffer me to pals over this in filence, but to reveal it to those, who love the foundation of wisdome. There my beloved friend, be thou attentive to what I shall tell thee, that the Spirits hid in Metals are not alike, the one being more. volatile, or more fixt than the other. So also are their Souls and Bodies unequal; what soever Metal containeth in it felf all the three parts of fixity, that Metal hath obtained that power to abide in the hre, and overcome all its enemies, which is only found in Sol: Luna containeth in it felf a fixed Mercury, therefore the flyeth not fo foon in the fire, as do th'other imperted metals, but abideth her examen in the fire, and manifesteth it very nobly by her victory, that greedy

Saturn cannot prey upon her.

Amorous Venus cloathed and possessed with an abundant tinctuse, for her body is almost all a meer tincture, like in colour to that which is in the best metal, and by reason of its abundance of sincture appeareth to be red, but by reason her body is seprous, that firm permanent tincture cannot abide in an impersect body, but is found to sly with the body; for when the body is consumed, the soul cannot stay, but is forced to be gone and sly, because its habitation is consumed and destroyed by the fire, so that it can find no place nor knoweth where to tarry, but in a fixed body the willingly and constantly inhabiteth.

Fixed Salt hath given and left with warlike Mars a hard, constant, and gross body, whereby is manisested the generosity of his mind, from which warlike Captain can hardly any thing be gotten, for his body is so hard that it can hardly be penetrated; but if his sierce valour be spiritually united with the fixity of Luna, and the beauty of Venus by a right mixture a curious harmony may be made, by which some Keys may be so advanced, that the needy if he get up the highest step of the Ladder, may get a living Particulariser; for the Phlegmatick quality, or most nature of Luna ought to be dryed up by the ardent bloud of Venus, and its great blackness cor-

rected by the Salt of Mars.

There is no necessity for you to feek your feed

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in the Elements, for our feed is not put to far back, but there is a nearer place, where our feed hath its certain habitation and lodging, so that if you only purifie the Mercury, Sulphur, and Salt, (of the Philosophers) so that of their Soul, Spirit, and Body be made an inseparable conjunction, which may never be separated the one from the other, nor can be divided, then is made the perfect bond of Love, and a habitation is sufficiently and excellently prepared for the Crown.

Know alto, that this is only a liquid Key, like unto the Celeftial property and dry water, addicted to an Earthly subtrance, which are all but one thing, proceeding and growing from three, two, and one, if you can apprehend this, then have you obtained the mastery, then conjeyn the Bride, with the Bridegroom, that they may feed and nourish each other with their own steshand blood,

and increase infinitely from their own feed.

Although I could willingly out of love revealmore unto you, yet the Creator hath prohibited me; wherefore it becometh me not to speak more clearly of these things, less the gifts of the Mott High be abused, and that I should be the cause of mitting of many sins, so that I should pull down Divine Vengeance upon me, and with others be

aft into eternal punishments.

My friend, if these things be not clear enough unto thee, then will I lead thee to that my practick part, who I accomplished, the Stone of the Americans by the affittance of the Almighty, consider it well, and with diligent and frequent reitemion throughly read my XII Keys, and so proceed, as I shall here teach and instruct you, fundamentally by way of Parable.

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Take.

Take a piece of the best fine Gold, and separate the fame in parts, by fuch means as Nature hath granted unto the Lovers of Art, even as an Amtomist divideth the dead body of man, and thereby fearcheth into the inward parts of the hurrane body, and make thy Gold to be reduced to what it was at the first, then will you find the Seed, the beginning, middle, and end, whereof our Gold and its Wife were made, viz. out of a penetrating Subtil Spirit, and of a pure chast and immaculate Soul, and of an Aftral Salt and Balfam, which after their conjunction are nothing else but a Mercurial Liquor, which same water was brought to School to its own God Mercury, who examined that water, and having found it to be legitimate and without deceit, he joyned in friendship with it, and joyned with it in Matrimony, and fo of both them was made an incombustible Oyl, then Mercury grew to proud that he scarce knew himself; he cast off his Ragles wings, and himfelf fwallower up the flippery tail of the Dragon, and offered battel to

Then Mins gathered his Champions together, and gave command that Mercury should be imprisoned, to whom Vulcan was appointed Gaolor, until he should be freed by some of the seminine kind.

After these things were rumored abroad, the other Planets met together, and held a counsel, they considered what was sit to be done that they might wiscly proceed. Then Saturn the first in order with a herce Speech began to speak after this manner.

I Saturn, the highest Planet in the firmament,

most unprofitable and contemptible of you all, of in infirm and corruptible body, of a black colour, obnoxious to the injuries of many afflictions in this miserable world, yet am the examiner of you all. For I have no abiding place, and I take with me whatfoever is like unto me : the cause of this my milery is to be imputed to none but inconstant Mercury, who by his carelessness and negligence hath brought this evil upon me : Therefore,my Lords, I pray you, revenge my quarrel on him, and feeing that he is already in Prison, kill him, and let him putrefie there, until not one drop of his bloud be any more found.

Saturn having ended his Speech, brown Tupiter came on, and began his Speech, with his bended knees, and with the reverential honour of his Scepter, commending the requests of his tellow Saturn, commanded all fisch to be punished that should not put those things in execution, and

so he made an end.

Then came Mars with his naked Sword varioully coloured, like a hery glass, thining with divers and strange rays, he brought this Sword to Vulcan the Gaolor, to put therewith in execution all those things commanded by the Lords, which when he had killed Mercury, he burnt his bones in the fire, wherein Vulcan the Gaolor was very obedient.

In the mean time, whilft the Executioner was performing his office, comes in a beautiful and white shinning Woman, in a long Robe of a filver colour, woven with feveral water-colours, which when the was received, the appeared to be Luna, Sols wife ; the fell on her face, and with

many tears, and on her knees belought them, that, her husband Sol might be set at liberty out of the Prison, into which Mercury by force and deceit had cast him in, where to this day he hath been detained by the Command of th' other Planets; but Vulcan denied her, for he was for commanded to do, and perlifted in his purpole in executing the Sentence. Then came Dame Venus in a garment of pure red, interwoven with green, of a most beautiful countenance, a most graceful and pleafant freech, and most amiable gesture, bearing most fragrant flowers in her hand, which by the variety of the colours did wonderfully retreft and delight the eyes of those that looked on her; the made intercettion in the Chaldean Language unto Vulcan as Judge for liberty, and put him in remembrance, that Redemption must come from

a woman kind but his cars were flopt.

In the mean time while these two thus conferred together, the heaven opened it felf, and thence came a great Animal with many thoulands of young ones, driving away and expelling the Executioner. He opened his Jaws wide, devoured the precious Lady Venus the Interceder, crying with a found voice, my descent is of Women, and Women have plentitully spread abro d my feed, and have filled the Earth with it; her Soul is kind to me, therefore will I feed and nonrish my self with her blood: When this Animal had thus loudly spoken, he withdrew himself into a certain Conclave, and flut the door after him, and all his young ones followed him in order, where they wanted much more food than before, and they drank of the former incombuhible Oyl, and they did eafily digest their niest and

and their drink, and they had many more young ones than before, and this happened often, until

they had replenished the whole world.

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When all these things had so happened, many skillful men of every Country, learned in all kind of Studies, met together, who endeavoured to find out the interpretation of all those things and speeches, that they might for the most part better understand those things; but none of them could attain unto it, for they were not all of one mind, until at last came forth a certain Old Man, his Beard and Hair as white as Snow, with a Purple garment from the Head to the Foot, he had a Crown on his Head, whereon there thined a most precious Carbuncle, he was girt about with the Girdle of Life, he went on his bare Feet, he spake from a singular Spirit that was hid in him, his Speech penetrated through the innermost parts of the body, so that the Soul heartily received it-This man alcended the Chair, and exhorted the Affembly there met to be filent, and to hearken diligently to what he should tell them, for he was fent from above to interpret unto them the aforefaid writings, and to reveal it by Philosophick exprellions.

When they were all quiet, he began after this

A wake, O Man, and contemplate on the Light, left the Darkness feduce you: The Gods of Fortune, and the Gods of the greater Nations, have revealed unto me in a deep fleep. O how happy is that Man, that acknowledgeth the Gods, how great and wonderful things they work, and happy is he whose eyes are opened, that he may see the light, which before was hidden.

23

Two Stars have the Gods granted unto Man, to lead them to great wildom, which stedfassly behold, O Man, and follow their splendor, for wildom is found in them.

The Phoenix of the South hath snatcht away the heart out of the breast of the huge beast of the East, make wings for the beast of the East, as hath the bird of the South, that they may be equal; for the beast of the East must be bereaved of his Lions skin, and his wings must vanish, and then must they both enter the Sat Ocean, and return again with beauty. Sink your disquieted Spirits into a deep fountain, that never wants water, that they may be like their Mother, that lyeth hid therein, and from three came into the world.

Hungary first begot me, the Heaven and the Stars preserve me, and I am married to the Earth; and although I am socied to dye, and to be buried, yet Vulcan reviveth me the second time, therefore Hungaria is my Native Country, and my Mother containeth the whole world.

When these things were heard by the Assem-

bly then prefent, he further spake thus

Make that which is above to be beneath, and that which is visible to be invisible, and that which is palpable to be impalpable: And again, make that which is above be made of that which is beneath, and the visible of the invisible, and the palpable of the impalpable thing; this is the whole Art absolutely perfect without any defect or diminution, wherein dwelleth Death and Life, Death and Resurrection, it is a round Sphear, wherein the Goddess of Fortune driveth her Chariot, and communicateth the gift of Wisdom to

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the Men of God. Its proper name is according to our temporal understanding, All in All,: The

Higheft he is Judge over things eternal.

Whosoever desireth to know what the Al in All is, let him make very great Wings for the Earth, and force her so much, that she list her self up, and raise her self on high, slying through the Air into the Supream Region of the highest Heaven. Then burn her wings with a very strong Fire, that the Earth may tall headlong into the Red Sea, and be drowned therein, and with fire and Air dry up the Water, that thereof Earth may be made again; Then I say have you the All in All.

But if you cannot apprehend this, inquire into the felf, and feek about in all things that are to be found throughout the world. Then will you find the All in All, which is the Attractive Power of all Metallick and Mineral things, proceeding from Salt and Sulpbur, and twice begotten of Mercury! More (I tell you) is not meet for me to lpeak of that, which is the All in All, because All

is comprehended in Al.

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This Speech being made, he faid further. O my Friends, thus by the hearing of my voice have ye learned wildom, from what and by what means ye ought to prepare the Great Stone of the Ancient Philosophers, which healeth all leprous and imperfect Metals, and openeth unto them a new Birth, and preferveth men in health, and prolongeth their lives, and hath hitherto preferved me by its Celestial power and operation, that I am very willing to dye, being weary of this life.

Praised be God for ever for his grace and wisdom, which of his mercy he hath a long time befrowed on me, Amen.

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And so he vanished away before their eyes

This Speech being ended, every one returned unto his own home from whence they came, meditating night and day on these things, and labouring every one according as the expertures of their Genius enabled them, &c.

Now follow the XII Keys of the list

## BASILIUS VALENTINUS,

wherewith the Doors are opened to the most Ancient Stone of our Ancestors, and the most secret Fountain of all Health is discovered.

The I. Key.

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KNow, my Friend, that impure and defiled things are not fit for our work; for their Leprofie, can be no help in our operations; that which is good is hindred by that which is impure.

All wares fold from the Mines are worth ones money, but when they are fophisticated, they are unfit for use, for they are counterfeited, and are not of the same operation as they were before.

As Phylicians cleanse and purific the inward parts of the body, by means of their medicines, expelling all impurities from thence. So also ought our bodies to be purged and purified from all their impurities, that perfection may be wrought in our Birth: Our Masters require a pure and undefiled body, which is not adulterated with any spot or strange mixture: For the Addition of another thing is a Leprosie to our Metals.

The Kings Diadem is made of pure Gold, and a

chast Bride must be married unto him.

Wherefore if you will work upon our bodies, take the most ravenous grey Wolt, which by reafon of his Name is subject to valorous Mars, but by the Genesis of his Nativity he is the Son of old Saturn, found in Mountains & in Vallies of the World: He is very hungry, cast unto him the Kings body, that he may be nourished by it, and when he hath devoured the King, make a great Fire, into which cast the Wolf, that he be quite burned, then will the King be at liberty again: When you have done this thrice, then hath the Lion overcome the Wolf, neither can he find any more on him to feed upon, and to is our body prepared for the beginning of our work.

Know alfo, that this is the right and true way to parge our bodies; furthe Lion purificth himfelt by the blood of the Wolf, and the tincture of his

blood wonderfully rejoyceth in the thecture of the Lion, for both their bloods are nearer of kin one to the other; when the Lion is fatisfied his spirit is made stronger than it was before, and his Eyes shine with great splendor like the Sun, and his inward Essence is of great esseay, and is proticable for any thing you apply it unto: And when it is so prepared, the sons of men return it thanks, who are troubled with grievous diseases, falling sickness, and other distempers: The ten Lepers sollow him, and desire to drink of the blood of his soul, and all such that are afflicted with diseases, exceedingly rejoyce in his spirit.

For wholoever drinketh of this golden fountain, foon feeleth a renewing of his nature, the taking away of evil, the comtorting of the blood, the strengthening of the heart, and the perfect healing of all the members throughout the body, either exterior or interior; it openeth all the nerves and pores, expelling the evil, that good

may come in its place.

But, my Friend, you must take very diligent care, that the Fountain of Life be pure and clear, that no strange waters be mixed with our Fountain, lett it prove a miscreant, and of a whole-some Fish a Serpent be produced: If also by a medium a corrolive should be joyned, by which our body might be dissolved, see that all the corrolive be washed away; for no corrolives are to be used against inward diseases, sharp things penetrate and destroy, and beget more diseases; our Fountain must be without any poison, although poison expelleth poison.

When a Tree bringeth forth unwholesome and ungrateful fruit, it is cut off at the stem, and some

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fome other kind of fruit is grafted in, then the graft uniteth it self with the stem, so that of the stem, root, and graff, a good Tree is produced, which according to the workmans desire bringeth forth wholesome and pleasing fruit.

The King walke h through fix places in the Celeftial Firmament, but in the seventh he keeps his seat; for the Kings Palace is adorned with golden Tapestry: If now you understand what I say, then have you opened the first Lock will this Key, and removed the bolt that hindred; but if you cannot find any light herein, then will not your glass Spectacles profit you any thing, nor your natural Eyes help you to find out that at last which you would at the beginning. I shall say no more of this Key, as Lucius Papiring taught me.

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In the Court of great Potentates various kinds of drink are found, yet scarce any of them alike in smell, colour, and tast, for their preparation is different; yet all they all drink, because they are all made and necessary for their particular uses in the family.

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fing them through the Clouds it is commonly taid, that the Sun attracteth Water, and that it will rain; and that if it often happen, the year proves fruitful.

For the building of a Princely Palace, various and divers Workmen and Mechanicks must be fet on work, before it be called a beautiful perfect Palace. Where stones are required, wood must not

be used.

Through the daily ebbing and flowing of the raging Sea, which are caused by a certain Sympathy from the Celestial influences, Countries are enriched with many and great-riches, for at every return it bringeth with it some good to the Inhabitants.

A Virgin that is to be married, is first richly adorned with variety of precious garments, that she may please her Bridegroom, and beget in him by look ing on her a more vehement assection, but when the Spouse is to take a carnal cognizance of her Husband, all these Garments are laid asside, neither doth she keep any thing on her, but what the

Creator granted her at the beginning.

Even to our Bridegroom Apollo, with his Bride Diana, is to be married, but first divers Garments me to be made for them, their heads & bodies mast be well washed with water which waters you must learn by the divers ways of distilling, for they are much unlike, some are strong, some are weak, according as there is use for them, as I said of the several sorts of drink; and know, that when the humidity of the Earth ascendeth, and is elevated to the Clouds, it is there coagulated, and by reason of its ponderosity falleth again, whereby the abstracted humidity is again restored unto the Earth, which

Which refresheth, seedeth, and nourisheth the Earth, that leaves and grass do thence spring forth, therefore some preparations of your waters ought to be often distilled: That that which is drawn from the Earth, may be often returned unto it, and often abstracted; as the Sea Euripus doth often leave the Earth, and covereth it again, always keeping its bounds or period.

When thus the Kings Palace is prepared and adorned by several workmen, and the glassy Sea is finished, and the Palace furnished with goods, then may the King sately enter, and keep there

his Residence.

But my friend know, that the maked Bridegroom must be espoused to his naked Bride theretore all those preparations for the adorning their Garments, and beautitying their faces, must be taken away, that they may lye down as naked as they were born, that their seed be not destroyed

by any strange mixture.

For a conclusion of this discourse, I tell you truely, that the most precious water, wherewith the Bridegrooms Bable must be made, must be wisely and with great care prepared of two Fercers (understand of two contrary matters) that one adversary may drive out the other, and they must be prepared for the fight, and the Prize must be won: For what advantage is it for the Eagle, to build her Nest in the Rocks, where her Chickens will dye on the tops of the Mountains, by reason of the coldness of the Snow?

Stones, and creepeth out of the Caves, and put them both in the Internal Pit, then will Plan

breath

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breath upon them, and will enforce a fiery volatile spirit out of the cold Dragon, which by its great heat burneth the Eagles feathers, and maketha sweating Bath, that the Snow on the highest Mountains melteth, and turneth into water.

Whereby the Mineral Bath is well prepared, which bringeth riches and health to the King.

The 111. Key.



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By water fire may be wnolly extinguished if much water be cast into little fire, then the fire gives way to the water, and yieldeth up the victory unto it: So must our flery Sulphur be conquered, and overcome by water prepared accord-

ing to Art.

If after the separation of the water, the stery life of our Sulphureous Vapour can but again triumph and obtain the victory; but no conquest can be herein obtained, unless the King adde force and power to his Water, and hath given it the Key of his own proper colour, that he may be thereby destroyed and made invisible; yet at this time his visible form ought to return, yet with a diminution of his simple Essence, and melioration of his Condition.

The Limner can paint yellow upon white, and red upon yellow, and then a purple colour; and although all the colours appear, yet the last highly excels in its degree: The like ought to be observed in our Magsilery, which being done, then have you before your eyes the light of all wifdom, that shineth in darkness, but burneth not.

For our Sulphur burneth not, yet it shineth far and near, neither doth it tinge any thing, unless it be prepared and singed with its own tincture, whereby it may afterwards tinge weak and imperfect Metals: For it is not in the power of this Sulphur to tinge, unless the tincture be given it in the fixation: For the weaker cannot overcome, but the stronger may obtain the victory over the weaker, and the weak must yield to the strong. Therefore observe for this discourse the following conclusion.

That which is weak cannot fuccour the weak,

nor administer any help in the operation, and one combustible thing cannot defend another combustible thing, lest it also be burned; therefore if a defendor must be, that must affish the combustible and defend it: Then that defendor must have a greater power than he that needeth his defence protection, and principally in its substance ought to be incombustible.

So he that would prepare our incombustible Sulphur of the Philosophers, let him first consider with himself, that he seek our Sulphur in that, wherein it is incombustible, which cannot be, unless the Salt Sea have swallowed up the body, and cast it up again: Then exalt it in its degree, that it far exceed in brightness all the other Stars in the

Heaven.

And in its own Essence is so full of blood, as is the Pellican, when she woundeth her own breast, and without prejudice to her body, nourisheth and seedeth many young ones with her own blood.

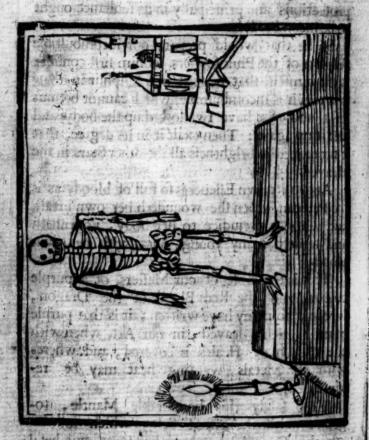
This is the Rose of our Masters, of a purple colour, and the Red Blood of the Dragon, whereof so many have written; it is that purple Mantle, richly leaved, in our Art, wherewith the Queen of Health is covered, and wherewith all Metals wanting heat may be revived.

Keep fafely this honourable Mantle, together with the Astral Salt, which followeth this Coelestial Sulphur, less some evil befal it, and give unto it of the volatility of the Bird, as much as will suffice, then will the Cock devour the Fox, and will after-

on for if iew ee not first Earth, there could be verification in curwork; for in the Earth

wards be drowned in the water, and being revived by the fire, will be again devoured by the Fox, that like may be reftored to its like.

The IV. Key.



ALL Flesh that came from the Earth, must be corrupted and return to Earth again, as it was Earth at the first, then that Earthly Salt begetteth a new generation, by a Coelestial revivisication, for if it were not first Earth, there could be no revivisication in our work; for in the Earth

of the Philosophers.

is the Balforn of Nature, and is their Salt when fought aftersthe knowledg of all things.

At the Day of Judgment the World hall be judged by Fire, that which was made by the Creator of nothing, must by Fire be burnt to Afhes, out of which Afhes the Phoenix produceth her young: For in those Ashes lye the true and genuine Tartar which must be dissolved, and when that is dissolved, the strongest Lock of the Kings Palace may be opened.

After that burning, a new Heaven, and a new Earth shall be formed, and the new Man shall more gloriously thine forth, than ever he lived in the old

World, for he shall be purified.

When Ashes and Sand are well maturated and concocted in the fire, then the Artist turneth it into Glass, which afterward will endure in the fire. and in colour like a transparent Stone, and is not any more like Ashes; and this to the ignorant is a great Mistery, but not so in any wife to the experienced Artift, because they understand the reafor thereof, by their understanding, and daily experience.

Workmen prepare Lime of Stones by burning them, that it may be fit for their life; for before its preparation in the fire, it is a Stone, and cannot be used in work as Lime: The Stone is mize turated in the fire, and receiveth from the fire a very high degree of heat, and is made to from that there is scarce any thing comparable to the hery Spirit of Calx vive, if it be brought to its

perfection.

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Every thing being burnt to Ashes by Art will yield a Salt, if in the Anatomizing thereof you are able to keep apart its Sulphur and Mercury,

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and again restow them to their Salt, according to the pure method of Art; then may you again by the means of Fire, make thereof again, what it was before its destruction or anatomy; which the wise Men of the World call soolishness, and esteem these things as trisles, and fay, this is a new Creation, which God grants not to sinful man, but they do not understand that this was created before, and that the Artist doth only shew its increase and Magistery by the Seed of Nature.

If the Artist want Ashes he cannot make Salt for our Art, for without Salt our work cannot be made into a body, for Salt only coagulateth all

things.

For as Salt doth sustain all things, and preserveth them from putrifaction; even so the Salt of our Masters preserveth Metals, lest they be reduced to nothing, and be corrupted, which can in no wise happen, unless their Bassom perish, and the incorporated Saline Spirit cease to be; then would their body be altogether dead, and nothing could be thereof made to any advantage, because the Spirits of the Metal are decayed, and at their departure lest a naked and void habitation, into which no life can be again restored.

You that are Students in this Art, know further, that Salt out of Albes is of very great use, much virtue is contained in them, yet is that Salt emproheable, unless its inside be turned outwards, and its outside inwards, for it is the Spring only that giveth power and life, (for the naked body avoideth nothing.) If you know how to obtain that, then have you the Salt of the Philosophers.

## The XII Keys.

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losophers, and the true incombustible Oyl, whereof they have written many things before me:

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Have Sought for me with care;

Tet few confider what,

My hidden treasure are,

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THE vivilying power of the Earth, produceth all things that proceed there from: And he that faith that the Earth is without life, is in an errour.

For that which is dead cannot adde to that which hath life, and the off-spring of the dead cease, because the Spirit of Life is wanting; thererefore the Spirit is the Life and Soul of the Earth, that dwelleth in it, and operateth on Earthly things, from the Coelestial and Syderial. For all Herbs, Trees, and Roots, and all Metals and Minerals, receive their powers, increase, and nourishment from the Spirit of the Earth: For the Spirit is the Life, which is nourishment to all Vegetables. And as the Mother preserveth the Feire in the Womb, and feedeth it there; so also doth the Earth nourish in its Bosom the Minerals, by its Spirit received from above.

Wherefore the Earth affordeth not those vir-

Wherefore the Earth affordeth not those virtues of its self, but the living Spirit which is in it; and if the Earth should be without that Spirit, it were dead, and could not yield any more nourishment, because the Spirit would want that Sulphur or Fatness which preserveth the vivifying power, and produceth all growing things by

its Nutriment-

Two contrary Spirits may dwell together, but not casily agree. For when Gunpowder is kindled, those two Spirits whereof it is made fly the one for th'other with great noise and violence, and vanish into some, that none knoweth whither they are gone, or what they were, unless they knew by experience what Spirits they were, and in what subject they had had their being.

Whence

Whence you may know, thou feacher into Art, that Life is only a meer Spirit, fo that every thing that the ignorant World repute for Dead, may be again reduced into an imperceptible, visible, and foiritual Life; and may be preferved therein, if Life only can operate with Life, which Spirits feed and nourish themselves by a Coelestial substance, and are procreated from a Coelestial, Elementary, and Terreftial Substance, which is called the Materia informis. 100 to unfante de chi michatte

And as Iron hath its Magnet, which by its wonderful and invisible love attracteth it; for allo hath our Gold a Magnet, which Magnet is the Prima Materia of the Great Stone. If you understand these my expressions, you are blessed with riches above all the world.

I will reveal one thing more unto you in this Chapter. When a Man looketh in a Glass, there is the reflection of his Image, which if you go to rouch with your hands, you find nothing tangible but the Glass wherein the person looked: So also from this matter must be drawn a visible Spirit, which nevertheless is impalpable. That very same Spirit, I fay, is the Radix of the Life of our Bodies, and the Mercury of the Philosophers, from whence our liquid Water is prepared in our Art, which you must make again Material with its own Composition, and by some certain means reduce it from the lowest to the highest degree into a most perfect Medicine. For our beginning is a fecret and palpable body, the middle, is a firgitive Spirit, and a golden Water without any corrofive, by which our Masters prolonged their lives; and the end is a most fixt Medicine for humane and Metalline bodies, which to know is ra-R ther

ther granted to Angels than Men, although some men are adopted to the same knowledge, who by their carnest prayers obtained the same of God, and are thankful to him therefore, and helpful to

the needy.

For a Coclusion of these things, I tell you for a truth, that one work proceedeth from another; for our matter must be very well and highly purified in the beginning of our work, then diffolyed and deftr yed, and throughly broken and reduced into dust and ashes: When this is all done. then make thereof a volatile Spirit white as Snow, and another volatile Spirit red as Blood, which two Spirits contain in them a third, and yet are but one Spirit. These are the three Spirits, that preferve and prolong Life, joyn them together, give them their natural meat and drink; as much as they need, and keep them in a warm bed, until the perfect time of their Nativity w then shall you fee and understand what the Great grand Nature hath discovered undo you; and know that my lips never yet to plainly revealed any thing. For God hath placed more efficacy and wonderfinness in Nature, than many thousands of Men can believe; but I am fealed upon also that others after me may write of those wonderful natural things which are granted by the Creator, but by Fools are counted for supernatural; tor that which is natural hath its first original from that which is supernatural, and yet are they found anly Natural.

The VI. Key.



An without a Woman is effected but as half a body, and a Woman without a Man likewise obtaineth the name but of half a body, for either of them by themselves can produce no fruit; but when they live together in a Conjugal State, the body is perfect, and by their Seed an increase succeedeth.

When too much feed is cast on the ground, that the land is overburdened, mature fruit cannot be expected; and if there be too little feed then the fruit cometh up thin, and instead thereof grow tares, whence no profit can be expected.

If any will not burden his Conscience with fin in felling of Wares, let him give his Neighbour just measure, and let him use just weights and measures, then he avoideth curses, and gaineth the bleffings

of the poor.

In ereat waters it is easie to be drowned, and shallow waters are easily exhausted by the heat of

the Sun, that they are of no use.

Therefore to obtain your defired end, a certain measure must be observed in the commixtion of the Philosophick Liquid Substance, that the greater part do not over-power and over-press the leffer, whereby the Effect will be hindered. and left the leffer be too weak for the greater, but let there be made an equal dominion : For great rains are unprofitable to Fruits, and overmuch drought hindreth true Maturity, wherefore if Neptune hath rightly prepared his Water-bath, then take a just quantity of the Aqua Permaneus, and have a great care that you take not too much, nor too little.

A double fiery man mutt be fed with a white Swan which will kill each other, and will again revive. And the Air of the four parts of the World must pesses three parts of the included fiery Man, that the fong of the Swan may be heard, when the harmoniously sings her farewell, Then the rosted Swan will be food for the King, and the fiery King will exceedingly love the

pleafant

pleasant voice of the Queen, and out of his great love embraceth her, and fatiateth himself with her, until both vanish and become one body.

It is commonly faid, that two men can overcome and conquer one, especially if there be space enough to exercise their fury; wherefore know from a true ground, that adouble wind must come called Vulturnus, & then a fingle wind called Notus, these will fiercely blow from the East and South, but when they ceafe, so that of the Air is made water, then be confident that a Corporeal thing may be made of a Spiritual, and that the number will bear rule through the four parts of the year, in the fourth Heaven, after the feven Planets have exercised their dominion, and will finish their course in the lowermost habitation of the Palace, and are ready for the highest Examen, so those two that were fent have overcome and confumed he third.

The Knowledge of our Magistery is herein vemecelfary for division, and conjunction must be ently make, if Art is to produce riches, and the fales must not be falsifyed by unequal weights. This is the Rock we proposed, that you be fure to finish this Work by an artificial Heaven, by Air, and by Earth, with true Water and preceptible Fire, in giving of a lawful weight without any defect, as I have rightly informed you.

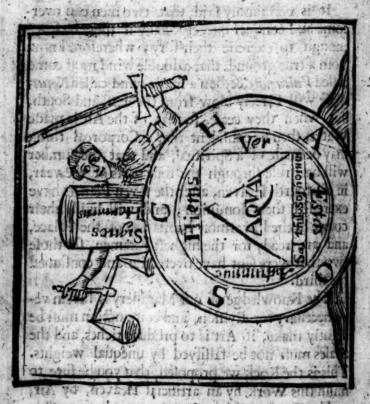
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Natural fire, if it be moderately used, defendent against cold, but too much is destructive. It is not of necessity that the Sun do corporally tou h the Earth, it is sufficient that the Sun doth manistest its power at a distance by its Rayes, which by rest ction against the Earth, are much strengthned, for by that means it hath power enough to perform its office, and to maturate

all things by concoction; for by the distant of the Air the Sun-beams are temperated, so that by means of the Air the Fire operateth, as by means of the Fire the Air operateth.

The Earth without the Water can produce nothing, and again, the Water without the Earth exciteth rothing; as the Earth and the Water need each others athiftance in the production of Fruits, so in no wife can the Fire without the Air, nor the Air without the Fire; for the Fire without the Air hath no Life, and the Air without the Fire cannot manifest its heat and drynels.

The Vine hath more need of the hear and beams of the Sun at the latter time of its maturation, than it had in the beginning of the Spring: And if the Sun doth strongly operate in the Autumn, the Vine doth yelld a better and stronger Juice, than if the heat of the Sun-beams

be weak or deficient.

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In the Wirter the common people count all things dead, because the cold bindeth the Earth that nothing can grow; but as foon as the Spring appeareth, that the cold lessenth by the ascent of the Son, all things revive, Trees and Herbs grow, and Intects which hid themselves from the cold Winter creep forth out at their holes and caves in the Earth; all Vegetables yilld a new savour, and their Excellency is discovered by their fair, amiable, and various colours of their Blossomes; and then the Sammer continueth the operation, and Ir ngeth forth Fruits from these several kinds of Flowers: For which thanks be given to the Creatour, who

by his Ordinance hath fet bounds unto these

things by Nature.

So year followeth after year, until the World be again destroyed by its Maker, and they that Inhabite therein be exalted by the glory of God, then shall all Earthly Nature cease to work, and the Eternal Coelestial one shall be in its stead.

When the Sin declineth from us in the Winter, it cannot dissolve the Snowy Mountains, but when it approacheth nearer in the Summer, the Air is hotter, and more powerful to dissolve the Snow, that it turneth it into water, and destroyeth it: For the weak, must yield to the stronger, and the

fironger over-ruleth the weak.

Thus also in our Magistery the government of the Fire must be observed, that the moist Liquor be not too fuddenly dryed up, and the Philosophick Earth too suddenly melted and dissolved; else out of wholesome Fishes in your Water you will generate Scorpions. But if you defire to be a true Master of your Work; then take your Spiritual Water, whereon the Spirit moved atthe beginning, and thut the door of defence upon it; for from that time shall the Heavenly City be befieged by Earthly Enemies, and your Heaven must be firengly defended with three fences and walls, that there be no entrance but one, and let that be very well guarded. When all these things are done, kindle your Philosophick Lamp, and feek what you have loft, give fo much light as may fuffice: For know, that Infects and Worms dye in the cold and moist Earth, for it is their Nature, but mans habitation is ordained to be upon the Earth in a temperate and even condition : but the Angelical Spirits that have not an Earthly, but

an Angelical body, and are not obnoxious to the pollutions of finful Flesh, as man is, they are placed in a higher degree, that they can bear without any prejudice both heat and cold, both in the higher and lower Region: And when Man shall be purified, he shall be like these Coelestial Spirits; for God ruleth both Heaven and Earth, and worketh all things in all.

If we rightly behold our own fouls, then shall we be made Sons and Heirs of God, to effect that which seemeth now impossible to us: But this cannot be done, unless the Waters be dryed up, and Heaven and Earth with all Men be judged by

Fire.

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The VIII. Key.



ALL Flesh be it Mans or Beasts yeildeth no increase or propagation, unless it be first putrified, also the Seed when it is Sown, and all that is under or belonging to Vegetables cannot increase but by putritaction.

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Many infects and worms receive life, fo that by meet putrifaction they attain a vivifying power and motion; which ought to be defervedly effeemed, as a wonder above all wonders: This Nature hath granted, for the fame vivifying increase and inspiration of life is very much found in the Earth, and by the fame reafon is excited in its spiritual Seed by the other Elements.

This is demonstrable by examples; The Country-wife knoweth it very well; for they cannot produce a Hen for their ule, but by the putrefaction of the Egp, out of which the Chicken is generated.

If bread fall into honey, Ants are bred there, which also is a lingular mystery in Nature above others: The Country-man allo understandeth, that worms proceed out of putrid fielh of Men, Horses, and other Beasts, and also Spiders, worms, de. in Nuts, Apples, Pears, &c. None are able to enumerate the various kinds and species of

Worms, which proceed from putrefaction.

The same is also observed in Vegetables, that divers kinds of Herbs, as Nettles and many others grow in those places where such never grew, now their feed fell, only came by putrefaction, the cause is that the earth in those places is dispoled, and as it were impregnated for those productions, which hath been infused from above by the fyderial property, that the Seed hath spiritually been formed into them; which Seed putrifyeth its felf in the Earth, and by the operation and co-affiliance of the Elements doth generate a gorporeal matter, according to its natural species & so that the Stars with the Elements can excile a new Seed which was

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not before; and afterwards by fucceeding puntefaction may be increased; But it is not granted to Man to excite a new Seed; for the Operation of the Elements, and the Essence of the Stars are not

in his power to form.

This divers forts of Vegetables grow only by putrelaction, but the Country-man looks upon it as usual, and confidereth not, neither can be imagine or understand any reason for it, for by them its effectived only as customary: But you, whom it becometh to know more than the vulgar, may learn the capies and fundamentals by observing these my large demonstrations and expedsions, viz. from whence this living power of resultation and generation should proceed, not esteeming it as customary, but of a diligent searcher into Natures Mysteries; because in truth all life proceeders from and is caused by putteraction.

Every Element liath in its self its corruption and its vicilitude of generation: Let the desires of Art be sure of this, and know it from a right soundation, that in every Element the other three are hid: For the Air containeth the Fire, Water, and Earth in its self, which seemen to be in redible, yet it is true; so also the Fire containeth Air, Water, and Earth; and Earth containeth Water, Air, and Fire, esse they could not generate.

And the Water hath part of the Earth, Air, and Fire, otherwise no generation could follow, yet not withstanding every Element is diffinet, although they are all mixed; which is evidently found by distillation in the separation of the Elements:

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But I will more clearly demonstrate this units on, lest your being ignorant, judge that what I have faid are mear words and not trusts, I tell you, who earnessly intend the superation of the fire ments, that in the distillation of the Earth, faste the Air cometh very easily, then after some certain time cometh the Element of Water, the Fire was included in the Air, because both are of a spacinal Effence, and do both wonderfully love each other. The Earth remains the the bottome, wherein is the thost precious Salt.

In the distillation of the Water, the Airand Fire half come over, then the Water and the body of Earth remain in the bottom. The Element of Fire, if it be extracted by Fire into a visible subfunce, the Water and the Earth may be taken apart, fo then the Air remaineth in the other three Elements, for none of them can want Air: The Earth is nothing, neither can it produce any thing without Air; the Fire burneth not, nor bath any life without Air; the Water cannot bring form fune any thing, not dry up any monture, but by natural heat, becauf fervous and heat is found in the Air, therefore the Element of Fire must needs be in the Air; for what loever is hot and dry is of the substance of Fire; wherefore one Element cannot want the other, but the commixtion of the four Elements is always found in the generation of all things: And he that denicth this dorn not understand the Misseries of Mature, neither hatti he Carched into their properties.

For you ought to know, if may thing proceed by putrefaction it must of necessity be after this

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manner: The Earth by its lecret and hidden moisture is reduced into corruption, or a certain defination, which is the beginning of putrefa-Giors for without moisture, as is the Element of water, there can be no true putrefaction: For if any generation do proceed from putrefaction in must needs he kindled and produced by the property of heat or Element of fire; for without natural heat no production can be made, and if that production do affume a living breath and motion, that cannot be without Air; for if the Air did not co-operate therewith, and lend its aid, then the full composure and substance from whence the generation proceeded, would of it leff be sufficiented and dye for want of Air ; wherefore it is clearly ken, and fundamentally demonstrated. that no perfect creature can be generated without the ministration of the four Elements, and that always one Element theweth its operation and life in another, which is manifelted by putrefaction.

brought to light, from this time and for ever, and that all the four Elements are necessary for a perfect generation, and resulcitation. Know that when Adam the first Man was formed by the great Creator out of a lump of Earth, there did not as yet appear any preceptible motion of life, until God breathed a Spirit into him, then was that lump of Earth endowed with power. In the Earth was the Salt i. e. the body, the inspired Air was the Mercury, the Spirit. A The Air by this inspiration did give a genuine and temperate heat, which was Sulphur, i. e. Fire, then it moved it self, and Adam manifested by this motion, that a living soul was inspired into him; for Fire can

Fire: The Water was incorporated with the Earth, for of necessity they must be together in an equal commixture if you expect life to follow.

So Adam was first brought forth, generated and compounded of Earth, Water, Air, and Fire, of Soul, Spirit, and body; and of Mercury, Sul-

phur, and Salt

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After the same manner Ene the first Woman and Mother of us all, pertook of the same composition, being taken from Adam; so Ene was produced and builded from Adam: which note well.

And that I may again return to putrefaction, let the seeker of our Magistery, and inquirer into Philosophy know, that for the same reason no Metalline Seed can operate, or augment it felf, unless this Metalline Seed, by it self only, without any strange addition or mixture, be brought to a perfect putrefaction: As no Seeds of Vegetables or Animals can produce any increase without putrefaction, as is already declared; fo also understand of Metals, which putrefaction must attain its perfect operation by the benefit of the Elements; not that the Elements are the Seed, as before is sufficiently manifested, but that Metalline Seed, which is begotten by a Coelestial, Syderial, and Elementary Effence, and is brought into a Corporiety, must be further reduced, by the Elements into such a putrifaction and corruption.

Note this also, that Wine containeth a volatile, Spirit, for in its distillation the Spirit first cometh over, and then the Flegme: But if it be

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host by continual heat turned fato Vinegar, its spision of the Vinegar, its Water or Flegm cometh ift and the Spirit last; and although it be the ame matter that was before in the veffel, yet hath le by far another property being no more Wine. but by the purrefaction of continual heat is transmuted and made Vinegar: And every thing that is extracted and circulated with Wine, or its Spirie, hath a far different propriety and operation, than that which is extracted with Vinegar.

For if the Vitrium of Antimony he extracted with wine, or Solut of Wine, it provoketh many Stools and vomits; because its poison and venom is not yet defroyed or extinct; but if the Vitrium of Antimony, be extracted with good diffill ed Vinegar, it givetha fair extraction of which colour : Then extract the Vincear per M B and the yellow remaining powder being well eduled rated by often wallings with common Water that allacetofity be done away, then is it a fwee powder which doth not excite any more Stook but is a very excellent Medicine for use, which excels even to admiration, and may be deferredly called the Wonder of Medicine.

This wonderful powder in a moist place relow. eth into a Liquor, which is of excellent use in Chirurgery curing without any pain.

Whereot enough.

And this is principally to be noted for a conchifion of this discourse, that there is a Colestial Creature generated, whose life is preserved by the Stars, and fed by the four Elements, which ought to be killed, and then putrified, which done, the Stars by means of the Elements will again infule

life into those putride bodies, that it may again be made that heavenly substance, which had its habitation in the highest Region of the Firmament, if that be done, you shall perceive that the Terrestial is taken from the Coelestial, with body and life, and that the Terrestial Body is reduced into a Coelestial Substance.

The IX. Key.



S Aturn the highest of the Coelestial Planets, hath the meanest authority in our Magistery, yet is he the cheitest Key in the whole Art; but placed

in the lowest degree, and is of very little estimation in our Art, although by his swift slight he hath elevated himself into the highest pitch above all the Luminaries, yet at the clipping of his wings, he must be reduced to the lowest light of all, and by corruption must be brought to a melioration, whereby the black must be changed into white, and the white into red; and the other Planets must pass through all the colours in the world, until they come to the proper superabounding tipcture of the triumphant King.

And so I tell you, that although Saturn be esteemed the meanest in the whole world, yet hath he in him that power and esticacy, that if his pure Essence, which is beyond measure insensibly cold, be added to a current stery Metalline body, its running quality may be taken away, and may be made a maleable body, as Saturn it self is, but of far greater fixity, which Transmutation hath its original beginning and end from Mercury, Sulphur, and Salt. This seems difficult to be understood by many, as indeed it is; but because the matter is vile, therefore must the intellect be acute and high, for there must be unequal states in this world to discern Masters from Servants.

From Saturn proceed many colours, that are made by preparation and Art, as black, ash-colour, whate, yellow, and red, and besides these in their maxtures arise other colours, so that the matter of the Philosophers must pass through many colours, before that great Stone can be exalted to its certain degree of perfection: For as often as a new passage is opened to the Fire, so often is a new form and species of its vettments given informational reduction to color work another. When

When the Lady Venus' possesseth the Kingdom's and doth rightly destribute the Offices according to the Customes of the Kings Court, she appeareth in Magnifick splendor, and Musica beareth before her a specious Ensign of a ted colour, whereon is painted Charity, very beautiful in her green Robes, and in her Court Saturn is the Master President, who when he performs his office, Astronomy carries a black Ensign before him, whereon Fides is beheld painted in a yellow and red garment; Jupiter with his Scepter takes upon him the Office of a Marshall, and before him goes Reveries with an Ensign of an ash-colour, wheren Spesis most beautifully painted with splendid colours.

Mare is hardned in warlike affairs, and beareth nile in the fiery leat, and Geometria draweth before him a Curtain of a bloody colour, whereon Fortitude is discerned, cloathed with a red garment: Mercury takes his place as Chancellor, and before him Arithmetica beareth an Ensign of all colours, whereon Temperance is painted in glorious colours.

bla Sol he is Vice-Roy of the Kingdom, and Gramarica beareth a yellow Enfign before him, whereen Justice is painted in a golden Robe: which Vice-Roy, although he hath the greater power in his Kingdom, yet Queen Venus hath blinded and conquered him, with her transcendent splendour.

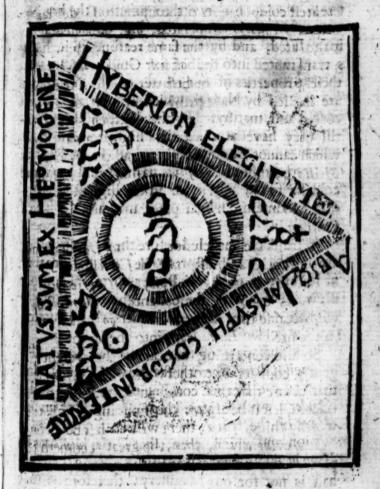
Then Luna also appears, and Dialectica carries before her a silver coloured & shining Vail, whereon Prudence is painted of an azure colour: And because Luna's Husband dyed she gained the Office her self, lest Queen Venus should get into the government agains for the called her to an account

of her office, then the Chancellour affifteth her, that a new Government may be established, and both them rule above the Queen: Understand, that one Planet must drive out and dispossels another of his government, office, possession, and power, until the best of all attain the highest power, and with the best and most fixt colour given them by their first Mother, out of an innate constancy, love, and amity they obtain the victory: For the old world passeth away, and the new is come in its place, and one Planet destroyeth another spiritually, that he chat is strongest continues till the last by feeding upon the other, two or three being overcome by only

one.

For a final conclusion you may understand hereby that you must take the Coelestial, Libra. Aries, Taurus, Cancer, Scorpio, and Capricorn, and at the other end of the ballance put Genini, Sagittary, Aquaries, Pifces, and Virgo; then canse that the golden Lion, leap into the lap of Virgo, so will that part of the Scale be the weightest, and weigh down the other; then let the twelve Signs of the Heaven come in opposition to the Pleiades. And so after the finishing of all the colours of the world, there will at last be a conjunction and union, that the greatest cometh to be the least, and the least to be the greatest.

If that the nature of the whole world remained,
Only in one state, firm, or quality,
And other forms could not by Art be gained,
The wonders of the world would cease to be.
And Natures mysteries would not be raised,
For whose discoveries let God be praised.



I Nour Scone madeby me, and others long before me, are all the elements, and all the imneral and metalline forms, year, and all the qualities and properties of the whole world contained; for therein is found the greatest and strongest heat: For by its great internal fire the cold body

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In Saturn is warmed, and by that heating is ghanged into the bestigold. In it also is found the treatest cold, for by its conjunction the hot Nacure of Venus is temperated, and quick Mercury roagulated, and by the same reason, by its harry stransmuted into the best fixt Gold. Because all these properties of our matter of the great stone are insused by Nature, which properties are corrected and maturated by the degrees of fire untill they have attained the highest persection, which cannot be done before that Mount English Sicilia be consumed by its stames, and mounte cold be found any more in the highest Hypersonean Mountains, which place may also be called Filicium.

If fruits are gathered before they are ripe, they are untimely and unprofitable, neither are the fit for use; so unless the Potter burn and consochis wares enough in the fire, they are using so use; because they were not sufficiently Manuates in the fire.

So also concerning our Elizar you must dilgently consider that a just time be given it, and that before that time nothing of its virtue be detracted, lest it be aspersed and esteemed for an unworthy thing.

It is evidently known, that if the blossoms be plucked off, no fruit can grow there, therefore bast is not for our Magistery; therefore he that makes too much hast seldome does good, in our Art, but by hast more is spoiled than performed.

Wherefore let no searcher of Truth suffer himself to be deceived with overmuch desire to gather

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gether and pluck it before its time, left the Apple dip from him, and the Stalk only remain in his hands. For in truth, if our Stone be not sufficiently maturated, no ripends can be produced from its a bloom of the state of th

The Matter is diffolved in Balnes, and united. by putrefaction in Affics it produceth flowers; in Sand all its Superfluous humidity is dryed away but a quick fire maturateth it with fixation, not that you must needs use Balneum Marie, Fimus Equipus Afher and Sand Inccessively, but that the degrees and regiment of the Fire be so performed : For the Stone is made in an empty Furnace, of a threefold defence [or wall firmly locks up, inclosed and concocted with a continual Fire until all Clouds and Vapours vanish, and the Garment of Honour appear in the greatest splendor, and remains in one place of the lowest Heaven, and it be stopt in its course. And when the King can lift up his Armes no longer, he thath obtained the government of the whole World for he is made the King of everlasting fixity, no danger can ever hurt him, for he is become invincible: Now let me tell you, when your Earth is dissolved in its proper Water, dry away the Water throughly by its due Fire, then will the Air breath into it a new life, and when athis life is incorporated, you have a Matter, which deservedly can have no other name, than the great Stone of the World; that as a Spirit penetrateth humane and metalline bodies, and is the universal Medicine, without defect, for it expelleth the evil and preserveth the good, it is also a melioration, to correct the evil with the good: Its colour declineth

declineth from a thining redness to a purple, from a Ruby to a Gravate colour, and in weight it is

exceeding and very great.

who foever shall be adopted to this Stone, let him return thanks to the Creatour of every creature, for that Coelestial Balsame; and let him pray that for himself and his neighbour he may use it for the sustentiation of this temporal life, and that he may enjoy eternal happiness in this valley of miseries, and in the other world to come,

Let God be highly praised for this his unex-

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preffible gift and grace forever, Amen.

The XI Key.



THE eleventh Key of the multiplication of our Great Stone I will discover and reveal unto you by way of Parable after this manner.

In the East there dwelt a Knight, called Orphens, who mightily abounded in wealth, and did excell in all good things: He chose and took for his Wife his own Sister Euridice; but when he could have no iffue by her, he imputed it to his fins in chusing his own Sister for his wife: With his daily prayers he befought and beg'd the most high God, that he would communicate to him his Grace, and give way to his request.

Being sometime overcome with deep sleep, there come to him a man flying, named Phebis, he toucht his feet, which were very hot, and faid, Most Noble Hero, you have travelled through many Kingdoms and Provinces, and many Towns and Regions, and have undergone many dangers in the vast Ocean, and have sustained so much of the war, that you have acquired that Noble Order, and have merited that dignity before any other, having broken many weapons in Duels and Tourneaments, and have often obtained honour by the Venerable Matrons: Therefore my father in Heaven commanded me, that I should declare unto you, that your supplications were heard; therefore you are to take the blood of your right fide, and the blood out of your Wifes left fide, and the blood which was concealed in the heart of your Father and Mother, they are naturally two, and yet but one blood; conjoyn their together, and cause again that they enter the Globe of the feven Wife Masters, nakedly enclosed; then is that mighty generation nourished with his own flesh, and is renewed with his own honourable blood; if you have done this rightly you thall leave a numerous generation, and title begotten of your ownbody: But know, that the last lend in the eighth Revolution of time, will haish is course, as the first feed out of which at first it was

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made: If you do this often, and always beginest anew, you shall see your Childrens Children: That the great World shall be throughly replemed by the generation of the lesser, that may abundantly possess the Gallestial Kingdom of the Ireator.

This being ended; Phebie fled away again, and the Knight awakened out of his fleep, and arole from his bed, and having done all things as he was commanded, he not only found good fleetils in his undertakings, but God also gave to hun and his Wife many Children who by their rathers Tuffament did possess a memorable name, and the Honour of that Noble dignity did for ver endure in that family with great richts.

Now Son of Art, if you have understanding, you need no other interpretation; but it you have no understanding impate it not unto me, but to your own ignorance.

for I am prohibited to open this Lock any tore, and I must obey, and oblive its method; tromborn the Omnipotent gives to know, to in it is evident enough, and clearly written; and more clearly than can be believed. I have fertied the whole process figuratively, and after the Philosophick manner, and as my predecessors we done, we and more plainly than them, for I we concealed nethin at the you remove the veil from your kyes, you shall find that which many have sought, and tew find; for the Matter is absolutely expressed by its Name, the beginning, middle, and end is also demonstrated.

Backment toll

#### The XII. Key.



A Fencer who knoweth not how to use his weapon, it can be of no advantage to him, because he hath not rightly learned the use thereof; another that better understands it than himself, fighting with him, the unskillful must needs be beaten beaten by him; He that hath well attained the Maffery of the Fencing School wins the Prize.

So he that hath by the Grace of the Omnipotent God obtained the Tincture, and knoweth not how to use it; so it happeneth unto him as was said of the Fencer, that knew not the use of his weapon: But seeing this twelfth and last Key is for the finishing of my Book, I will not detain thee any longer in parabolical or figurative expressions, but without any obscurity I will discover this Key of the Tincture in a most perfect and true process; Therefore observe my doctrine

as it follows.

When the Medicine and Stone of the Philolophers is made, and perfectly prepared out of the true Virgins Milk, take thereof one part, of the best and purest Gold, melted and purged by Antimony, three parts, and reduce it into as thin plates as possibly you can, put these together into Crufible, wherein you use to melt Metals, first give a gentle Fire for twelve hours, then let it fland three days and nights continually in a melting Fire, then are the pure Gold and the Stone made a meer Medicine, of a subtile, spiritual, and penetrating quality: For without the ferment of Gold the Stone cannot operate, or exercise its tinging quality; being too fubtile and penetrative: but being fermented and united with its like ferment, the prepared tincture obtaineth an ingress in operating upon other bodies. Then take of the prepared ferment one part, to a thousand parts of melted Metal, if you would tinge it, then know for a very certain truth, that it shall be transmuted into good and fixt Gold: For the one body embraceth the other although they be not T 2 alike

alike, yet by the force and power added to it, is made like unto it, like having its original fro like.

He that useth this means, to him is revealed all truth. The Porches of the Pallace have their goings forth at the end, and this Policy is not to be compared to any Creature: For it possessed in All, as naturally and originally in this world can possibly be done under the Sun.

O Beginning of the first Beginning, consider the end. O End of the last End, see to the Beginning.

And let the Middle be faithfully remembred by you, then will God the Father, Son, and Holy Ghost, give unto you, whatsoever you require for Spirit, Soul, and Body.

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OF THE

#### FIRST MATTER

OF THE

#### PHILOSOPHERS STONE.

A Stone is found which is esteemed vile,
From which is drawn a fire volatile.
Whereof our noble Stone its self is made,
Composed of white and red that ne're will fade.
Its called a Stone, and yet is no Stone;

And in that Stone Dame Nature works alone. The Fountain that from thence did sometime flow,

His fixed Father drowned bath alfo-

Until at last his Soul to him restored:

And his volatile Mother is made one,

And alike with bim in his own Kingd me-

Himself also virtue and power hath gained.

And far greater strength than before attained.

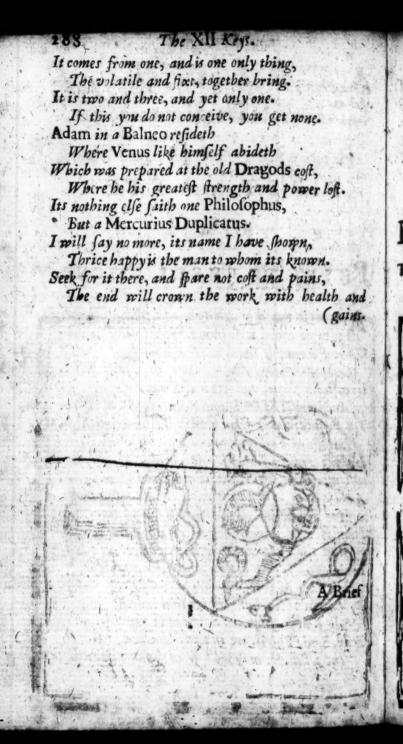
In old age alfo doth the Son excell,

His own Mather, who is made volatile,

By Vulcan's Art, but first its thus indeed, The Father from the Spirit must proceed.

Body, Soul, Spirit, are in two contained,

The total Art may well from them be gained.



ABRILL

## APPENDIX

And plain

Repetition or Reiteration,

OF

### BASILIUS VALENTINUS

The Monke of the Order of St. Benner, to his Book of the Great Stone of the Ancients.



Ballius Valentinus, Monck of the Order of I Saint Tennet, have written a small T.cat'se and as the Ancients have revealed in a Philosophick manner, now that most excell nt Treefine may be attained by which the true Philosophers did exceedingly prolong their lives-

And although, as my Conscience beareth me witness, before the Highest in the Heavens, to whom all fecrets are manifelt, I have written no untruths, but have made the Truth it felf fo plain that understanding men need no more light. (For my Theory written for them, which was confirmed and made plain by the practick of the twelve Keys, is fufficient.) Nevertheless the unquietness of my mind so wrought with me, through my various cogitations, that I undertoor to add this small Tract, to demonstrate by a thorter way, and as it were by this means to purine that burning light, whereby every lover of true wisdome, may have his defire the more fullfilled by that iplendor and clearness. And although many effect it clear enough already, and to heap upon me the burden of many evils, yet let every one know, that to those that are dull of understanding they will find that which they feek to be difficult enough, but to the adepted plainand eatie; therefore my fearcher of trith attend to my Infructions, and you hall find the true wante Migeral and differences onthe order

free For I have written nothing but what I shall bear witness unto after my death, and at the Re-Litraction of my body. Had there are aldueb

Gold mark but daily and in a right wat

You

You shall faithfully and truly find the shorter way, in the following discourse, for my sayings are sounded in simplicity, and not in Sophifical Expressions.

Thave mentioned and demonstrated, that all things are made and compounded of three-Essences, wie of Mercury, Sulphur, and Salt; and it is

true that I have faid.

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But know this, that the Stone is made of one, two, three, four, and five: Of five, that is, the quant stence of its Matter; Of four, are understood the four Elements; Of three, they are the three principles of all things; Of two, for that is the double Mercurial substance; Of one, that is the Eas prinum of all things, which slowed from the Fire of the hast Creation.

Many well minded Artists may be doubtful by all these sayings, to attain the foundation and understanding of the following discoveries, therefore I shall first very briefly speak, of Mercury; secondly, of Sulphur; thirdly, of Salt; for these

are Effences of our Matter of the Stone.

First know, that no common Argent vive is fit for our use; but our Argent vive is made of the best Metal by the Spagirick Art, pure, subtile, clear, splendent, as a Fountain, transparent as Christial, without any impurity; of this make a Water or incombustible Oil: for Mercury was at the first Water, as all Philosophers agree to this my faving and doctrine.

In this Mercurial Dil, dissolve its proper Mercury, but of which the Water was made, and precipitate that Mercury with its proper Oil, then have you a double Mercurial substance; and know that your Gold must be first dissolved in a certain Water,

expressed

expressed in the second Key, after its purification, as in the first Key, and must be reduced into a subtile Calx, as is mentioned in the fourth Key; and then the said Calx must be sublimed by Spirit of Salt, and precipitated again; and by reverberation reduced into a subtile Powder; then its own proper Sulphur will the more easily enter into its own substance, and be in amity with it, for they wonderfully love each other. So have you two substances in one, and is called the Mercury of the Philosophers, and yet is but one substance, that is, the first ferment.

. Now followerb what is to be faid of Sulphur.

Your Sulphur you must feek in the like Metal, then you must know how to extract it out of the budy of the Metal by purification, and defruction of its form and reverberation, without any corrolive, whereof I gave you a hint, and minded you of it all in the third Key! Then dinolve this Shiphuran is own proper blood, " whereof it was made before its fixation, accord ing to its due weight thewn in the fixt Key; then have you nourished and distolved the true Lion, with the blood of the green Llong for the fixt blood of the red Lion; is made out of the volatile blood of the green Lion, therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewife thak-the lucion Then let them together in a gentle hear, until the whole Sulphur be diffolved; then have you the feeded ferthent, hour illing the fixed Sulphur

phur with the volatile, as all Philosophers agree with me herein: this afterwards is driven over with Spirit of Wine, red as blood, and is called Aurum Potable, whereof there is no reduction to a body.

# I will also give you my opinion of the Salt of the Philosophers.

SAlt maketh fixt and volatile, according as in its degree it is ordered and prepared: For the Spirit of Salt of Tartar, if it be drawn per se, and without addition, maketh all Metals volatile by resolution and putrifaction, and resolveth them into a true Vive, or current Mercury, as my pratick doctrine holdeth forth.

Sult of Fartar per se fixeth most firmly, especially if the heat of Calx Vive be incorporated with it, for both these have a fingular degree of

fixing.

So also the vegetable Salt of Wine both fixeth and maketh volatile according to the divers preparation thereof, as its use requireth, which certainly is a great mystery of Nature, and a won-

der of the Philosophick Art.

of a man drink Wine, and out of his Uring at clear Salt, be made, that is volatile, and maketh other fixed things volatile, and carrieth it over the helm with it, but it fixeth not; and although the Man drink nothing but. Wine, out of whole uring the Salt was made, yet it hath another promperty, than the Salt of Tartar, or of the Feces of Wine: For there is made a transmutation in the body of Man, so that out of a Vegetable, that is or

out

Soundeast and of other things : This Key and and Caufe confifteth only in putritaction, from whence such a separation an I transmutation tak-

eth its original.

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192. The spirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile, if I small quantity of the spirit of the Dragon be added to it, it distolveth it, and carrieth it over with it per Alembicum, as also doen the Eagle with the Dragons Spirit, which dwelleth in flony places; but if any thing be mel el with Salt. before the Spirit be separated from its body, it has eth much more than it volatizeth.

This further tell you, if the spirit of common Sale be united with spirt of Wine, and both be three times distilled over together, then it waxeth fweet, and looleth its acrimony: This prepared foirit doth not corporally disfolve Gold, but if it be poured on a prepared Calx of Gold, it extracteth its highest tincture and redness which it it be rightly done, it reduceth pure and white Luna into the same colour whereof its body was, before it was extracted: Allo the old body will again attain its colour by the Love of enticing Venus being descended from the same original, flate, and blood, whereof this is not a place to freak any further.

Know also the spirit of Salt destroyeth Luand reduceth it into a spiritual Effence, according to my instruction, from whence

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afterwards Iun: potabile may be prepared which spirit of Luna is appropriated to the spirit of Sol, as Man and Wite, by the copulation and conjunction of the spirit of Mercury, or its Oil.

he fpirit lieth in Mercury, feek the tincture in Sulphur, and the coagulation in Salt, then have you three Matters, which may again produce fome perfect thing, that is, the spirit in Goldfermented with its own proper Oyl. Sulphur's plentitully found in the propriety of most precious Venus, which inflanicth the fixed blood gorten of her: he spirit of the Philosophick Salt gives victory to congulation, although the spirit of Tartar, and spirit of Urine, together with the true Acclum may do much; for the spirit of Vinegar is cold, and the tpirit of Calx vive is very hot, therefore are they effeemed and found to be of contrary natures: New I speak not according to the Philolophick cultome . But it doth not become me to discover more plantly, how the inner, doors are locked in money de de le

This Ifaithfully tell you for a farewell. Seek your Matter in a Mitalline substance, make there of Mercury; which Ferment, with Mercury; then a Sulphur, which Ferment with its proper Sulphur, and with Salt reduce it into Order, dittill them together, conjoyn them all according to their due proportion, then will it become that one thing, which before came from lone; congulate and ha it by a continual heat; then multiply and ferment it three times, according to the doctrine of my two last Keys, then shall your attain and and the end and conclution or your delire: I he use of the tincture, the twelveth Key, hath absolutely the

the certain process, without and doubtful expres-

#### Thanks be unto God.

For a Conclusion of this Appendix, I must needs tell you that out of black Saturn and frindly Jove, a Spirit may be extracted, which is afterwards reduced into a sweet Oyl, as its noblest part, which Medicine, particulariter doth most absolutely take away the nimble running quality from common Mercury, and bringeth him to a melioration, as I taught you before.

#### AN

### ADDITION

Having thus attained the Matter, nothing remains but that you look well to the Fire, that you observe its Regiment, for herein is the highest concernment, and the end of the work: For our Fire is a common Fire, and our Furnace is a common Furnace, although they that were before me have written, that our Fire is not a common Fire, yet I tell you in truth, that they did after their manner conceal all Misteries, because the Matter is vile, and the Work but little, which by the Regiment of the Fire only is surthered and manifested.

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The Fire of the Lamp with Spirit of Wine is unprofitable, the expense thereof would be incredible: Fimus Equius spoileth it, for it cannot perfect the work by the right degrees of Fire.

Many and various Furnaces are not convenent, for in our threefold Furnace only the degree of Fire are proportionably observed; therefore let no prating Sophister lead you into errous with many Furnaces: And as our Furnace common, so is our Fire common, and as our Matter is common, so is our Glass likened to the Globe of the Earth: You need no further infructions concerning the Fire, its Regiment, or Furnace.

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For he that hath the Matter will foon find a Furnace, he that hath Meal can foon find an Oven, and needs take no further care for baking of the bread.

There is no need to write peculiar books of this subject, only observe the Regument of the Fire, to know how to distinguish between cold and hot, if you attain this you have done the Work, and brought the Art to a conclusion: For which let the Creator of Nature be praised for ever, Amen.

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There are feveral forts of Mercury. Mercury of Animals and Vegetables is meetly a fun of an incomprehensible being, unless it be caught and reduced to an Oyl, then is it for use. But Mercury of Merals is of another condition, as that also of Minerals: though the same also imay be compared with a sume, yet is it comprehensible and running. One Mercury is better and mobiler

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nobler than the other: for the Solar Measury is the best of them all a next unto that is the Lucture Mercury, and so forth. There is a difference



also among Sa'ts and Sulphurs: among the Mineral Salts, that carrieth away the Bell which is made of Antimony: and that Sulphur, which is drawn from Vitriol, is preferred before all others.

Mercury of Metals is bot and dry, cold and moift

it containeth the four qualities.

There are Medicaments prepared of it of a wonderful efficacy, of leveral forts and forms, which is the realon, why there is such a variety of vertues therein ; in Mercury lieth hid the highest are canum for mans health, but is not to be used crude, but must first be prepared into its essence It is fublimed with Copper-water, and is firthe reduced into an Oyl, There is an Oyl made o it per fe, without any corrolivenes, which is pleasant and fragrant: several forts of Oyls with additionals can be made of it, good for many things. It is prepared also with Gold , being first made into an amalgame; there is made precipitate of it in water, wherein it diffolyeth green, like unto a smaragid, or Chrysolith; the volatile Mercury servethfor outward se, if a sepa ration is made by forme means, and is brought in to fubtile clear figure, and then to a red brown powder, and its received corroliveness is line rated, then it may do well for other ules.

The mixed Mercury derivath for inward the Mercury being purg'd, is precipitated with the blood of Venne, is well digeled with diffill'd vi negat, and thus his corroding quality is taken off: Have a care what quantity you mit it being given in a true dole, then it would part very well but for its operation, it is not qually sublimed unto the fixed its roaeulation found in Satura, his malleablenels is apparent, when he is robb'd of his life; he containeth his own Tincture upon white and red, being brought in his fix'd coagulation unto a white body, is ting'd again by Vitriol water, and being reduced unto unto Gold, is graduated by Antimony. Though that blood-thirty Iron Caprain with his Spear affaulteth Mercury very much, yet he alone cannot conquer him, unless cold Samen come in to hide him, and Jupiter command the peace with his scepter. Such process being mills ut, then the Angel Gabriel, the Brength of the Lord, and Vriet the light of God hath thew'd mercy time humble Michiel, then Raphael can make right use of the highest Medicine, nothing can prevail against the Medicine. Thus much be spoken of Mercury: now I swinge my self from hence, and by to a place where frost and heat can better be tolerated, and endured.

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done learning with their companies; because that great Architect JE HOV A H hath reserved many things for his own power. In the same condition we find Animony, it is very distinct to find out all the mysteries that are hid therein, its vertue is miraculous, its power is great, its colour hidden therein, is various, its crude body is presonous, yet its effence is an antidote against poilon, is like unto Quick-filver, which ignorant Physicians can neither comprehend, nor find; but the knowing Physician, believeth it to be true, as having made many experiments with it.

This Mineral containeth much of Mercury, much of Sulphur, and little of Sult, which is the cause why it is so brittle and appliable: for there is no malleableness in it, by reason of the small

quantity

quantity of Salt, the most amity it beareth unto Samen is by reason of Mercury : for Phisolophers Lead is made out of it, and is affected un. to Gold, by reason of its Sulphur: for it purgeth Gold, leaving no impurity in it; there is an equal operation in it with Gold, if well prepared, and ministred to man Medicinally : it flieth out of the fire, and keeps furnly in the fire, if it be prepared accordingly. Its volatile spirit is poylonous purgerh grievoully not without damage unto the body, its remaining fixedness purgeth also, but hot in that manner, as the former did, provoketh nor to frook, but feeketh nicerly, the difease, where ever it is, penetrateth all the body and the members thereof, futfers no evil to abide there. expels it, and brings the body to a better con-

In brief, Antimony is the Lord in Medicinals, there is made of it a Regulus out of Tartar and Sale, if at the melting of Antimony some Tronfilings be added, by a Manual used, there cometh torth a wonderful Star, which Philfophers before me, called the Signat-flar: this Star being feveral times melted with cold Earth-falls it groweth then yellowish, is of a fiery quality, and of a wonderful efficacy: this Salt afterward affords a liquor, which further is brought to a fix incombustible Oyl, which for eth for feveral uses with a supporting the color upon

Befides, there are made of common Regular of Antimony curious flowers, either red, yellow, or white, according as the fire hath been govern'd. There flowers being extracted, and the extract, without any addition per fe being driven into an Oyl, have an admirable efficacy. This

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extraction may be made also with Vinegar of cride Antimony, or of its Regular; but it requiretha longer time, neither is it fo good as the forand breparation will plud an its more yet block

And being reduced into a Philiften there is a glass made of it per fe, of which I made menfion in my eight Key, which is extracted alfo; then abstracted, there remaineth a powder of incredible operation, which may fafely be lufed, after ie hath been edulcorated of his powder, being diffolv'd, healeth wounds, fores, ee caufing no pains ! this powder being extracted once more with spirit of Wines or driven through the Helmet, with fome other matter, affords a sweet ON to speak further of it is needless.

Antimony is melted also with cold Earth-falt, diffolv'd, and digefted for a time in spirit of wine, if affords a white fixed powder, is effectual against mitbus Gallieus, breaks inward Inipoftums; it hath feveral vertues belides. You much learn to prepare Antimony your felf, lay hands on, dive into its inward qualities , you will meet with wonderful matters: for my confcience will not farier me to discover all its qualities: I defire not to load the Phylicians burfes upon me, which were at great expences, and toyled much in burning of Coals about its preparation, if I should reb them of their livelythood in Therefore learn thou also, as thy predecessors did; seek as I have done then you will find also, what others have evarious flowers, either red, to bion

There is made and Oyl also of Antimony, the flying Dragon being added thereunto, which being rectified thrice, then it is prepared : though a Cancer were never fo bad, and the Wolf never fo biting,

a just a way while the operation size is -

yet these with all their sellows, be they Fische's, or old Ulcers, must sly and be gone: the little powder of the slying Dragon prepared with the Licus blood, must be ministred also, three, or some Grains for a Dose, according to the parties age and complexion.

A further process may be made with this Oyl with the addition of a water, made of stone Serpents, and other necessary spices not those which are transported from the Indies: this powder is of that efficacy, that it radically cureth ma-

ny Chronical diseases.

There is made a red Oyl of Antimony, Calx vive, Sal-armoniac, and common Sulphur, which hath done great cures in old Alcers: with flone Salt, or with common Salt, there is forced from Antimony a red Oyl, which is admirable good for

outward Symptoms.

There is made a fublimate of Antimony, with spirit of Tartar and Salmiac, being digested for a time, which, by means of Mars, is turn'd into quick Mercury. This Antimonial Mercury hath been sought of many, but sew have gottenit: which is the reason why its praise is not divulg'd, much less is its operative quantity known: if you know how to precipitate it well, then your Arrow will hit the mark, to perform strange matters; its qualities ought not to be made common.

phur, how that is made of Antimony, it is easie and known: but that which is fix'd, is a secret, and hidden from many. If an Oyl be made of it, in which its own Sulphur is dissolv'd, and these le fix'd together, then you have a Medicine of

be

rare qualities, in vertue, operation, and ability, far

beyond Vegetables of an bound with quick Sulphur, melted with Antimony for some hours in a Wind-oven, the Salt of the remainder being extracted with distill'd Vinegar, then you have the Philosophers Salt, which cureth all manner of

ne

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Aguesio an acetum made of Antimony, of an acidity, as other acetums are; if its own Salt be diffolv'd in this acetum, and diffill'd over, then this acetum is sharpned, which is an excellent cooler in hot swellings, and other inflamed Symptoms about wounds, especially if there be made an linguent of it together with anima of Saturn. The Quintessence of Antimuny is the highest Medicine, the mobleft and fubtilett found in it, and is the fourth part of an Universal Medicine. Les the preparation of it be still a mystery, its quantity, or Dose is three Grains, there belong four instruments to the making of it, the Furnace is the fifth, in which Vulcan dwelleth, the Manuals, and the government of fire afford the ordering of it.

You Phylicians, if you be wife, feek out this Medicine in that subject, where it ligth in, and may be found best, and most effectual. I forbear to fpeak further of Antimony, let Justinian judge of the reft.

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IF I could prevail with Ap.lla to be merciful, and to give liberty to his Mufe to be my affifrance in the describing of Art and Wisdom, then would I bring in an offering unto Minerva, whereby the Gods of wildom might take notice of a grateful mind for their gitts they had bestowed; and I would write of a mineral, whose Salt is fet forth in the highest manner, whose great and good qualities are of that transcendency, that reason is not able to comprel end, or to conceive of them, It went generally by the name of Gopper-water, to make the meaning and fense of it plain; let men know, and be thus informed of it, that Variet containeth two spirits, a white, and a red one: the white spirit is the white Sulphur upon white, the red spirit is the red Sulphur upon red; He that hathears let him hear!

Observe it diligently, and remember every word, for they are of a large extent, every word is as ponderous as a Centner stone. The white spirit is fowr, causeth an appetite, and a good digestion in a mans fromach. The red spirit is yet fowrer, and is more ponderous than the white, in its difilling a longer fire must be continued, becanse it is hacr in its degree. Of the white by distilling of Sulphur of Lune is made argentum potabiles In the like manner the Gold, being destroyed in the spirir of common Salt, and made spiritual by diffilling, and its Sulphur takeu from it, and joyned with a red spirit in a due Dose, that it may be dissolved, and then for a time putrified in spiit of Wine, to be further digested, and otten abftracted, tracted, that nothing remain in the bottom, then you have made an ansum prabile, of which great volumes have been written, but very few of their processes were right. Note, that the red spirite 34 must be rectified from its acidity, and be brought into a sweetness, subtilly penetrating of a pleasant taffe and fweet fragrancy. 1980 us nig

I have told you now great matters, which flipp'd from me against my intention, the fweet spirit is made of Sulphur of Vitriol, which is combantible, like other Sulphur, before it is deftroyed !! for the Sulphur of Philosophers, (note it well) is not combustible; its preparation needs not to be fet down, being easie, requireth no great pains not great expences, to get a combultible Sulphur out of Vitriol.

This (weet Oyl is the effence of Vitriol, and is fuch a Medicine, which is worthy the nattle of the third Pillar of the universal Medicine. The Salt is drawn from Colchotar, and is diffolved in the red, or white Oyl, or in both, and is diftill'd again, if it be fermented with Venus, it performeth its office very well: for it affords fuch a Medicine which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto healing of perish'd wounds, which otherwife are hardly brought to any healing: and fich fores, which by reason of a long continued white redness will admit of no healing, Colchot ar affords in ingless thereunto, fetting a new foundation; that quality and vertue is not in the Colebotar, but the spirit together with the Sast are the Masters,

which dwell therein.

poort was and Repetition, &cc.

There is made of Copper and Verdigreece a Vitriol of a high degree, and is far spread in its tincture: There is a Vitriol made of Iron also, which is of a strange quality: for Iron and Copper are very nigh kind one to another, belong together, as man and wife; this mystery should have been concealed, but being it is of great concernment, I could not forbear but to speak of it.

Vitriol corroded with Sal-armoniac, in its fublimation there arifeth a combustible Sulphur, to gether with its Mercury, of which there is but little, because it hath most of Sulphur. If the fame Sulphur be fet at liberty again by the Eagle, with spirit of Wine, there can be made a Medicine of it, as I told you formerly of it. Though there be a nearer way to make a combustible Sulphur out of Vitriol, as of its precipitation upon a precedent diffolution, by the Salt, or liquor of Tartar, as allo by a common lixivium made of Beech-ashess yet this is the best reason, because the body of Virriol is better, and more opened with the Key of the Eagle. There are other my, fleries hidden in Vitriol, which in your operative quality are excellent, and are known apparently, as Venus and Mars bear real record in their spirits, the same doth knowledge Sol and Lune ; but I do not intend at this time to write a perfect book of Chicargery: and to make relations of particulars, in commendation of Vitriol: I have already written too much of it, you are to learn and fearch alfo; you will find that Vitriol needs no Proctor to speak for it, and it will sufficiently inform you of an absolute Chirurgick book, contained in its nature as a third part of the univerfal, against all manner of diseases. It as with

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In the cloting hereof I tell you thus much, that there is not found in its nature, neither cold nor moift quality, but is of a hot and dry substantial quality, and is the reason, why by its superabounding calidity it heateth other things, digestern them, and at last it bringeth them to a full maturity, the fire being continued for a certain time.

The things I write of Vitriol, I have not begg'd nor borrowed from other mens writings, but found them so in my long continued practick, whereby nature enabled me to become a Southfayer, by permission of the Highest Creater, that that nobly implanted quality might be avouched by a faithful and true evidence of one of her de-

voted Disciples.

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And I speak thus much for a memorandum, that if Paris can keep safely Helena without troubles, that the noble City of Troja in Greece be no more mined and destroyed, and Priamus together with Menelaus be no more afflicted and distracted thereby, then Hellor and Achilles will agree well enough, to obtain that royal Race, without going to war for it, and be Possessor of that Monarchy in their Childrens Children, and their off-spring and posterity for the enlarging of their Dominions, by increasing their riches infinitely, against which no enemy dareth stir.

# Of common Sulphur.

The usual common Sulphur is not so perfectly exalted in its degree, and brought unto maturity, as it is found in Antimony and Vitriol.

There

There is made of it per se, an Oyl against putrid trinking wounds, destroying and killing such worms, which grow in them; especially is that little Salt in it be dissolved from its Sulphur.

There is made of it a Balfam with Sallet Oylor Oyl of Juniper, in like manner with the white for it of Terpentine, and is of a red colour, is made thus: take flowers of Sulphur, made with the Calchna: of Vitriol, digeft them for a time in Horse-dung, or any other way, this Balfam may fasely be used for such, that are in a Consumption of the Lungs, especially if rectified several times with spirit of Win, drawn over, and separated, that it be blood red. This Balfam is a preservative against corruption and rotten neds.

The Quinteffence of Salphur is in a Mineral, where a Sulpher ous flint is generated: this beat en perbles bring put in a glass, and on it be pow red a ftrong Aq afort, made of Vitriol and Saltpeter, and let d'ffolve what may be diffolved, abfiract that Water, the remainder mult be well dulcified, and reverberated to a reducis; pour on that spirit of Wine, extract its tincture, afterward circulate for a tirrie in the Pellican, let all the eff sence of Sulphur be separated, it stayeth below the spirit of Wine, like the Sallet Oyl, by reason of its pond roufnes: its Dose of fix Grains is found to work fisficiently. f you digett in this effence of Salphur, Myrrhe, Aloes, and other Spiees, it extracts their vertues, and makes it into a a Bullam, which fuffers no flesh, or other parts that are subject unto putrefaction, to fall into rottennefs for which canfe the Ancients have put this name to it : Balfamus mortuorum.

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Thus I close to speak any further of combustible Sulphur. There may be made an Oyl of it, which is found very ulcful, the Sulphur must be sublimed in a high instrument with a good heat, which fublimation in a long time changeth into a Liquor or Oyl, standing in a humid place; but being I do not intend to tile any prolixity of words, Liet it reft for There may be cocted a Liver out of common Sulphur, which is turn'd unto milk and it may also be changed into a red Oyl, with Lin-leed Oyl; many other Mediquals may be made out of Sulphur: Its flowers, essence, and Oyl, are preserved before the rest, together with the white and red fixed Cinober, which are made of it, because in them is found a mighty vertue.

# Of Calx vive-

The fectors of Quick-lime is known to few men, and few there are, which attained to a perfect knowledge of its qualities: but I tell to you a real truth, that though Lime is contemptible, yet there lieth great metters therein, and requireth an underlanding Massen, to take cut of it what lieth buried in it; I mean to expell its pure spirit, which collaterally stands in assnity with Manerals, is able to bind, and help to make fix the volatile spirits of Minerals: for it is of a shery essence, heateth, concocteth, and bringeth unto maturity in short times, when in many years they could not be brought to it: the grots earthly body of it doth not do the feat, but its spirit doth it, which is drawn out of it: this spirit

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is of that ability, that he bindeth and fixeth other volatile spirits. For note, the spirit dissolveth Oculi Cancrorum, dissolveth Crystals into a liquor these two being duly brought into an unite per modum distillations (I will say nothing at this time of Diamonds and such like stones) that water dissolveth and breaketh the stone in the bladder, and the Gouty Tartar settled into the joynts of hands and seet, suffers not any Gout to take root in those parts, this rare secret Ttaught one of my faithful Disciples; and the great Chancellour of the invincible Casar, is still thankful unto me for it, and many great persons besides.

Quick-lime is threngthmed, and made more fiery, and hot, by a pure and infophilicated for rit of Wine, which is often poured on it, and abfiracted again, then the white Salt of Tartar mult be grinded with it, together with its additionals, which must be dead, and contain nothing, then you will draw a very hellish spirit, in which great mysteries lye hid. How this spirit is gotten, I told it, observe it, keep it, take it for a fare-well.

# Of Arfenick

A Rsenick is in the kindred of Mercury and Antimony, as a Bastard in a Family may be: its whole substance is poysonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red, but inwardly it is adorned with all manner of colours, like to its Merals, which it was sain to forsake, being forced thereunto by fire. It is sublimed per se, without addition, and also in its subliming there are added

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added several other matters, as occasion requirethif it be sublimed with Salt and Mars, then it
looks like a transparent Crystal, but its poylou
stayeth fill with it, unit to be joyned, or added
to Metals; hath very little efficacy to transmute
any Metal.

The Subterranean Serpent bindeth it in the Union of fire, but cannot quite force it, that it might serve for a Medicine for man and beast, if it he surther mix'd, with the Salt of a Vegetable stone, which is with Tarrar, and is made like unto an Oyl, it is of great efficacy in wounds, which are of a hard healing: it can make a Coat for decieful Venus to trim her handsomly, that the inconstancy of her false heart may be disclosed by her wavering servants, without gain, with her prejudice and damage.

When Antimony and Mars are made my companions, and am exalted by them to the top of Olympus, then I afford a Ruby in transparence and colour to that, which cometh from Orient, and am not to be effeemed less than it: if I am proved by affliction, then I fall off like a flower, which is cut off and withers: therefore nothing can be made of me, to fix any Metal, or tinge it to any profit, because I forlook my body totally, and distributed my Coat, to play, and lot to be call forit: therefore tet no man neither praise or dispraise me, unless he have for very hunger taken a pound of me into the body; though it he gets an Antidote to fave his life; however, he shall get nothing out of Metals by it: in other things . he may have a Treasure in it, unto which tew are comparable to it.

I Arfeny fay of my felf at the clofing hereof,

that it is a very difficult thing, to find my right and due preparation, my operation is felt exceedly, if made tryal of, and it is a great danger, if ignorant men make use of me: he that can be without me, let him go to my kindred: and if you can equalize me with them, that I may share with them in the inheritance, then all the world shall acknowledge, that my descent is from their blood: but it is a very hard task for any man, to set a shepherd into a royal seat to make him King. But Patriarchs being descended from shepheards, and were preferr'd to royal dignities, I will therefore prescribe no limits, nor pass any judgement: For wrong and right may be tound in this lease.

However, take you notice, that I am a poyfonous' volatile bird, have torsaken my dearest,
and most considing friend, and separated my self
as a Leper, which must live aloot off from other
men. Core me first of my infirmity, then I shall
be able to heat those, which have need of me,
that my praise may be confirmed by poyson, and
my name for an everlasting remembrance, to the
honour of my Country, is nothing inferior unto
Marcus Cartins, and it will be found in the end,
in what manner Hannibal and Scipio were re-

conciled.

# Of Salepeter.

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T wo Elements are predominant in me, as fire and air, the lefter quantity is water and earth: I am fiery, burning, and volatile. There is in me a fubtile spirit, I am altogether like unto Mercury, hot in the in-side, and cold in the out-

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fide, am flippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur, and yet is my best friend also, for being purged by him, and clarified in the fire, then am I able to allay all heats of the body, within and without, and am one of the best Medicaments, to expell, and to keep off the poysenous plague.

I am a greater cooler outwardly than Saturn, but my spirit is more hot than any, I cool, and burn, according as men will make use of me, and

according as I am prepared.

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when Metals are to be broken, I must be a help, else no victory can be obtained: be the under-basings great or small. Before I am destroyed I am a meer Ice, but when I am anatomized, then am I a hellish fire. If Pluto can master Cerberus, to make him take his dwelling again in the Isle of Thale, then he may snatch a piece of love from Venus, then Mars must submit, and may live richly with Lune, which may equally be exalted to the Crown of the honourable King, and be placed with him in equal honour and dignity.

If I shall happily enjoy my end, then my Soul must be driven out cunningly, then I do all what lieth in my power, of my self alone I am able to effect nothing. But my love is to a jolly woman, if I am married unto her, and our copulation be kept in Hell, that we both do sweat well, then that which is subtile, slings away all silthiness, then we leave behind us rich Children, and in our dead bodies is found the best Treasure, which we be-

queathed in our last Will and Testament.

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### Of Sal-armoniac. Supplor, and yet is my belt friend also, for being

Al-armoniac is none of the meaneft Keys, to open Metals thereby : therefore the Ancients have compared it with a volatile Bird, it must be prepared, else you can do no feats with it; for if it be not prepared, it doth more hart than good unto Metals, carrieth them away out at the Chimneyhole; it can elevate and fublime with its swift wings the tincture of Minerals, and of fome Metals, to the very Mountains, where store of snow is found, usually even at the greatest heat of the Ang Sala Summer, if it be sublimed with common falt, then it purgeth and cleareth, and may be used fafely. I remine the street of the

He that supposeth to transmute Metals with this Salt, which is so volatile, furely he doth not hit the nail on the head for it hath no fuch power: but to defroy Metals, and make them fit for transmutation, in that respect it hath sufficient power: for no Metal can be transmuted, unless it be first prepared thereunto. My greater frength which lieth in me may be drawn from me by fubliming and comenting. The greatest secret in me you will find, when I am united with Hydra, which is to devour and swallow me, that I also may turn with her to be a water Serpent, then have I prepared a Bath for the Nympha, and have gotten power to make ready a Crown for the King, that the same may be adorned with Jewels, and may with honour and glory be fet on his heado

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#### Of Tartar.

THis Salt is not let down in the book of Mi-I nerals, but is generated of a vegetable feed, but its Creator hath put such vertue into it, that ir beareth a wondeful love and friendship unto Metals, making them malleable: it purgeth Lune unto a whiteness, and incorporateth into her such additionals, which are convenient for her, being digested for a time with Minerals, or Metals, and then sublimed and vilified, they all come unto a quick Mercury, which to do, there is not any vegetable Salt beside it: is not this a wonderful thing! That Oratour is yet to be born, which shall be of that ability and eloquence as to express fufficiently all the mysteries hid in it. make out of it the Philosophers stone, is no such matter: being it is a vegetable, and that power is not given to any of the vegetables. It is in Medicina a very good remedy, to be used inwardlyand outwardly; its Salt being made spiritual and sweet, it dissolveth and breaketh the Itone in the bladder, and dissolveth the coagulated Tartar of the Gout, setled into the joynts, or any where besides. Its ordinary spirit, which is used for opening of Metals being used and applied outwardly, also layeth a foundation for healing of fuch Ulcers, which admit hardly any healing, as there are Fistula's, Cancers, Wolves, and such I know nothing more to write of Tarter, for having separated it self, and left its noblest part in the Wine.

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# Of Vinegar.

IN Alchimy and Medicina, nothing almost can be prepared, but Vinegar must set a helping hand to it. Therefore I thought it convenient to let it have its due praise and commendation, especially to insert it here in this treatise. In Alchimy it is used to set Metals and Minerals into putrisaction. It is used also for to extract their essences and tinctures, being first prepared thereunto, even as the spirit of Wine is usual to extract the tinctures from vegetables.

In Physick it deserveth its praise also, for it taketh the pure from impure, and is a separator, and taketh from the Mineral Medicaments their sharpness and corrosiveness, fixeth that, which is volutile, and is a great desendant against poyson, as I told you, when I spoke of the Antimonial glass.

Vinegar is used inwardly also, and both men and beast are benefited thereby: outwardly it is applied to hot inflammations and swellings, tor a cooler. Spirit of Wine and Vinegar are of great use, both in Alchimy and Physick, both have their descent from the Urine, are of one substance; but differ in the quality, by reason of putrisaction, the Vinegar got there, of the which I told you formerly.

I must acquaint you with one thing, which is this, that this is not the Philosophers Vinegar; our Vinegar, or acctum is another liquor, namely a matter it self: for the stone of Philosophers is made out of Azot of Philosophers, which must be presared with ordinary distilled Azot, with spirit of Wine, and with other waters besides, and must be redicted unto a certain order.

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Note this for a memorandum, if diffill'd pure vinegar be poured upon destroyed Saturn, and is kept warm in Marie's-bath, it lofeth its acidity altogether, is as fweet as any Sugar, then abstract two, or three parts of that Vinegar, fet it in a Cellar, then you will find white transparent flones, like unto Crystals, these are an excellent cooler and healer of all adust and inflamed Symptoms: If these Crystals are reduced into a red Oyl, and poured upon Mercury, precipitated by Venus, and proceeded in further as it ought; if that be hisrightly, then neither Sol nor Lune will hinder thee from getting riches.

### Of Wine.

He true vegetable stone is found in Wine. which is the nobleft of all vegetables : it containeth three forts of Salt, three forts of Mercury, and three forts of Sulphur.

The first Salt sticketh in the wood of the Wine. which if burnt to ashes, and a lixivium made of itto have its falt drawn forth, which must be co-

agulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated, then draw its Salt forth, dissolve and coagulate it several times, and let it be sufficiently clarified.

The third Salt is this, when the Wine is diffill'd it leaveth feces behind, which are made to powder, its Salt can be drawn out with warm Water, each of these Salts hath a special property: in their Center they stand in a harmony because they descend from one root.

It hath three forts of Mercury, and three forts of Sulphur. The first Oyl is made of the frem, the second Oyl is made out of crude Tartar, the third is the Oyl of Wine. There is a Arange property in the spirit of Wine : for without it there cannot be extracted any true tincture of Sals nor can there be made without it any true aurum potabile: but few men know how a true spirit of Wine is made, much less can its property be found out wholly.

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Several ways have been tried to draw, and to get the spirit of Wine without sophistication, as by feveral instruments and distillings with metalline Serpents, and other strange inventions, of Sponges, Papers, and the like. Some caused a redified aquavita be frozen in the greatest frost. expecting the phlegm thereof should turn to Ice, the spirit thereof to keep liquid, but nothing was

done to any purpole.

The true way for the getting of it, I told you of at the end of my Manuals: for it must be fubtile, penetrating, without any phlegm, pure, acrial, and volatile, fo that air in a magnetick quality may attract it, therefore it had need to be kept close in: it is of a penetrating and effectual ope-

ration, and itsufe is feveral.

There are three, which are the noblest Creatures in the world, these three bear a wonderful animals affection one to another. Among Minerals it is man, out of whose Mume is made an Animal flone, in which Microcofine is contained. Among Minerals Gold is the nobleft, whose fixedness is a fufficient testimony of its noble off-spring and kindred. Among Vegetables there lieth hid a Vegetable stone. Man loveth Gold and Wine above

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with eyes. Gold loveth Man and Wine, because it lets go its noblest part, if spirit of Wine be put to it, being made potable, which giveth strength to man, and prolongeth his life in health.

Wine beareth affection to man also, and to Gold, because it easily uniteth with the tincture of Sol, expelleth melancholly and sadness, refresheth and rejoyceth mans heart. He that hath these three stones may boldly say, that he hath the stones of the Universal, much of it is talk'd and written: but what eye hath seen it! not one amongst many hundredsof millions.

These stones renew men and beasts, cure Leprous Metals, cause barrenness to become fertile, with a new birth, humane reason is not able to

comprehend it, nor conceive of it.

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If a rectified Aqua vita be lighted, then Mercury and the vegetable Sulphur separateth, that Sulphur burns bright, being a meer fire, the tender Mercury betakes himself to his wings and fieth to his Chaos.

He that can shut up and catch this fiery spirit, he may boast, that he hath gotten a great victory in the Chymical battle: for this Vegetable fiery Sulphur is the only Key to draw the Sulphur from

mineral and metalline bodies.

Thus I close my book, the things contained therein are not grounded on opinions, as most Physicians rely on the Authors, that such and such Herbs are cold and moist, dry, and warm, in the first, second, and third degree: because they heard their Authors affirm it, themselves neither saw it, nor made tryal of it: making meer collections

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The things I wrote of, I know by a long experimental knowledge, to be true: this my experience I hope will take place, and get the victory as the Amazons did in their prudence.

The eternal heavenly spirit refresh our Souls, that we may walk in heavenly streets, forfaking all

false and erroneous by-ways. Ameni

FINIS.

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# TREATISE

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Sulphur, Vitriol, and Magnet of the Philosophers.

#### SECT. I.

Of the Sulphur and Ferment of the Philosophers.

Have written for thee Seeker of that most noble and blessed Art of Chymistry, a small Treatise of the Philosophers Stone, divided into XII. Keys, and have expressely nominated the Matter of the Philosophers Sulphur in the first Key, and taught you in the second Key how you ought to ditill our water of the Eagle and cold Dragon, who had his dwellidg a long time in Rocky Clists, and crept in and out in Subtermancan Concaves and Hollow places; pour this

STEEL STATE OF WYDESS VESTERAL

Spirit upon purged and fined Gold, let it dissolve and putrifie fourteen days in Balneo Marie distill it, and pour the Water again on the Gold Calx. and cohobate this until the Gold pass over with the Water, fet this again to diffill, abstract the Water gently, leave a third part of it in the bottome, then let it into a Cellar, let it Coagulate and Cry-Stallize, wash these Crystals with distill'd Water. amalgama them with Mercury vive, evaporate the Mercury gently, then you have a fubtile powder, put it in a glass, lute it, reverberate it for three days and nights, do it gently, thus is the Philosophers Sulphur well prepared for your work, and this is the Purple Mantle, or Philosophick Gold, keep it fately in a glass for your conjunction.

### SECT. II.

# Of the Philosophers Vitriol.

I Have told you plainly how Philosophers Sulphur is made, which loco m. sculi; is to make the King, or Man, now you must have the semale, or wise, which is the Mercury of Philosophers, or the materia prima lapidia, which must be made artificially: for our Azoth is not common Vinegar, but is extracted with the common Azoth, and there is a Salt made of materia prima, or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light, it is not dear, and is found every where, Children play with it: it is ponderons, and hath a sent of a dead body, for

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two Gilders you may buy this matter for the work: Therefore take this matter, distill, calcine, sublime, reduce it to ashes; for if an Artist want ashes, how can he make a Salt, and he that hath not a Metalline Salt, how can he make

the Philosophers Mercury? Therefore, if you have calcined the matter, then extract its Salt, rectific it well, let it shoot into the Vitriol, which must be sweet, without any corrofivencis, or sharpness of Salt. Thus Oyl, make further of it a Mereurial water, thus you have perform'd an artificial work; this is called the Philosophers Azoth, which purgeth Laton, but is not yet wash'd. For Azoth washeth Laton, as the Ancient Philosophers have told two or three thousand years ago. For the Philosophick' Salt, or Laton must with its own humidity, or its own Mercurial water be purg'd, diffolv'd, diffill'd, attract its Magnet, and stay with it. And this is the Philosophers Mercury or Mercurius duplicatus, and are two spirits, or a spirit and water of the Salt of Metals. Then this water beareth the name of Succus Lunarie, aqua celeftis, acetum Philosophotum, aqua Sulphurus, aqua permanens, aqua bene-Take eight, or ten parts of this water, and one part of your Ferment, or Solphur of Sil, fet It into the Philosophers Egg, lute it well, put it in the Atbanar, into that vaporous, and yet dry fire, govern it, to the appearance of a black, white, and red colour, then you get the Philosophers stone, and you enjoy this noble, dear, and bleffed Medicine and Tincture, and you may work mirades with it.

# SECT. III.

# Of the Phil Sophers Magnet.

Theres the father of Philosophers had this Art, and was the first that wrote of it, and prepared the stone out of Mercury, Sol, and Lune, of the Philosophers: whom many thousand laborators have imitated, my self also did the like: and speak really, that the Philosophers stone is composed of two bodies, the beginning and ending of it must be with Philosophick Mercury.

And this is now prima materia, alias preda:
materia prima belongs only to God, and is coagulated in the entrals of the Earth, first into Mercury, then into Lead, then into Tin and Copper, then into Iron, &c. Thus the coagulated Mercury must by Art be turn'd into its prima materia, or water, that is, Mercurial water. This is a stone and no stone, of which is made a volatile fire, in form ef a water, which drowneth and dissolveth its fix't father, and its volatile mother.

Metalline Salt is an imperfect body, which turneth to Philosophick Mercy, that is, into a permanent, or blessed water: and is the Philosophers Magnet, which loveth its Philosophick Mars, sticketh unto him, and abideth with him. Thus our Sol hath a Magnet also, which Magnet is the first root and matter of our stone: If you conceive of and understand my saying, then you are the richest man in the world.

Hermer faith, three things are required for the work; first a volatile, or Mercurial water, aqua

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celefis, then Leo viridis, which is the Philosophick

Lune, thirdly as Hermetis, Sol, or Ferment.

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Laftly note, Philosophers had two ways, a wet one, which I made use of, and a dry one: herein you must proceed Philosophically, you must purge well the Philosophers Mercury, and make Mercury with Mercury, adding the Philosophick Salt, Ferment, or Sulphur of Philosophers, and proceed therein, as you heard formerly, then you have the Philosophers Magnet, that is, the Philosophers Mercury. Secondly, the Metalline Salt, or Philosophick Salt. Thirdly, as Hermens, or Philosophick Sulphur.

Thus I have delineated the whole Art, if you do not understand it, then you will get nothing

nor art thou predestinated thereunto.

Allegorical expressions betwixt the Holy Trinity and the Philosophers stone.

DEar Christian Lover, and well wisher to the blessed Art: how graciously and miraculously harh the Holy Trinity created the Philosophers stone. For God the Father is a spirit, and yet maketh himself known under the notion of a man, as he speaketh, Genes. 1. Chap. let us make man, an image like unto us. Item, this expression in his work speak of his mouth, eyes, hands, and feet, so Philosophers Mercury is held a spiritual body, as Philosopheres call him. God the sather begetteth his onely Son JESUS CHRIST, which is God and Man, and is without sin, neither needed he to die: but he laid down his lite freely, and rose again, for

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his brethren and sisters sake, that they might live with him eternally without sin. So is Sol, or Gold without defect, and is fixt holds out gloriously all fiery examens, but by reason of its imperfect and sick brethren and sisters, it dieth, and riseth gloriously, redeemeth and tingeth them unto eternal life, making them perfect unto good

Gold.

The third person in the Trinity is God the Holy Ghost, a comforter sent by our Lord Christ. Festus unto his believing Christians, who strengthneth and comforteth them in Faith, unto eternal life; even so is the spirit of material Sal, or of the body of Mercury, when they come together, then is he called the double Mercury, thefe are two spirits, God the Father, and God the Holy Ghost: but God the Son, a glorified Man, is even as our glorified and fixed Sol, or Philosophers Rone; fince Lapis is called Trinus, namely, out of two waters, or spirits of Mineral, and of Vegetable, and of the Animal of Sulphur of Sol: Thefe are the Two and Three, and yet but one : if you understand it not, then you are not like to hit any. Thus by way of a similitude I delineated unto thee sufficiently the Universal. Pray to God for a bleffing, for without him you are not like to proper at all.

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# TREATISE

OF. VULGAR

Sulphur, Vitriol, and Magnet.

SECT. I.

Of Sulphurs.

#### CHAP. I.

Of Sulphur of Saturn.

turn with diftill'd Vinegar a Cryftalline Salt, which is diftill'd with
Spirit of Wine unto a red Oyl. This
Oyl cureth Melancholly, hery Pox, old Ulcers, and
many other infirmities belides.

2. This Oyl coagulateth and fixeth Mercury, being first precipitated with Oyl of Vitriol, tor all Powders and Medicaments, which are to

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of Sulphur of Juniper.

make Sol and Lune, must be made fix, holding in all fiery tryals.

3. Out of this Oyl is made a glorious Tincture, if you take three parts of Mercury of Mars, and one part of this red Oyl of Saturn, joyning, coagulating, and fixing them: this work may be accomplished in a months time, or somewhat longer. This Tincture may be augmented with Mercury of Mars usque in infinitum; projecting one part of it upon three parts of |Sol, to make thereby an ingresse for the Tincture; one part of this Tincture transmuteth thirty parts (if so be it be well prepared) of Mercury and of Lune into good Sol. Remember thy Creator, and be mindful of the poor, then the the Lord will be mindful of thee also.

#### CHAP. II.

# Of Sulphur of Jupiter.

There is made of Jupiter, a Salt like that which is made of Saturn, from thence is extracted and distill'd a red sweet Oyl: this Oyl tingeth Saturn, being first calcined with Sal. armoniack into Sol.

2. The Limature of Jupiter being calcined with Calx vive for a day, and the Calx being wash'd from it, then you have a fix'd powder, if you can reduce it again into a stuidness, and separate it with Saturn, then you may get enough of Gold and Silver.

3. There is a calcination made of Tin and Lead with common Salt, but better is it, if made with Salt of the caput mort of Vitriol and Peter,

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the Oyl of Vitriol being added unto Calx of Jupiter and Saturn, and made one mass of it, sate
it well, let it stand for eight days and nights in Snylve
warm Sand, and then drive it: one Centuer of
Lead affords in this manner six Mark and a half
of fine Lune: one Mark of such Lune yields two
drachmes of Sol.

This hath been my first piece to make Lune and Sol withal. Note, these six Mark and a half of Lune afford thirteen drachmes of Sol, this Sol and Lune amounts to 208. Cildors, or 20.

pound and 16. Millings.

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#### CHAP. III.

# Of Sulphurs of Mars and Venus

1. Take some pounds of Verdigreece, extract its Tincture with distill'd Vinegar, let it shoot, then you have a glorious Vitriol, out of which you may distill per retrort a red Oyl. This Oyl dissolveth Mars turning into a Vitriol, which is reduced in a long time in a great fire unto a red Oyl, then you have together Sulphur of Mars and Venus, add somewhat of Sulphur of Sol, coagulate and fix it, then you have a Medicine, which meliorateth Men and Metals.

2. Lanc is graduated with the Oyl, and a good

part of the Kings Crown is gotten.

3. Two equal parts of laminated Sol, and Lune melted together, putrified in this Oyl for a day and a night, turneth them into good Gold. In this Oyl you will find many firange affects, and vertues. Law Dec.

CHAP.

#### CHAP. IV.

## Of Sulpbur of Sol.

I Have formerly told how Gold is made spiritual unto the Purple Mantle. Now if you are about to make aurum potabile, then you may dissolve with the Oyl of Vitriol that spiritual Gold, extract, and draw it over with Spirit of Wine: this is a Medicine, which cureth many dissicult diseases, and is wonderful in efficacy.

of Lune into good Gold, but you heard in my former expressions, that the King hath only an houourable Garment, and must raise his Rents and Subsidies from his Subjects, must be bathed in his flourishing bloud and sweat, must be destroyed and gloriously renew'd, then is he able to make his poor brethren and sisters to be Kings also, and legitimate their bastards.

Antimony is a bastard of Saturn, how much of Regulus it hath, so much is turned into Sol; its due Dose of Tincture being tirst added thereunto. Marcasine a bastard of Jupiter, is turn'd to Sal also by means of a Tincture. Vitriol hath in it a Metalline Mercury, a bastard of Venus, as much as it hath of it, so much is ting'd into Sol.

3. If you add the Solar Sulphur unto Sulphur of Vitriol, Venus and Mars, and then fix them artificially, then you have a Tincture for Men and Metals, expelling all manner of diseases: and this fix'd powder tingeth Particulariler Lune into

Sol. Laus Deo.

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#### CHAP. V.

# Of Sulphur of Mercury.

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M Ercury is the Original of all Metals, and is a spiritual body, and a sugitive servant, when it is cast into the fire, then it slyeth into his Chair. But he that can catch him, he gets then the Sulphur of Mercury, or Water of Sulphur, or aqua benedicta, the Key of the Art, which openeth Metals Philosophically. The Philosophers Mercury, and not the Vulgar, being reduced unto water, dissolveth the Philosophick Salt together with the Purple Mantle, by purrefaction and distillation, for is is Mercurius duplicatus.

#### CHAP. VL

### Of Sulphur of Lune.

This Lune is made spiritual by means of our water, of the second Key, and may easily be made into potable silver, whereby many diseases are cured.

2. Feed three parts of this spiritual Lune with equal parts of Virgins Milk, and bring two of them unto fixation, then you have an augment of Lune, which breedeth monthly young ones, these are taken forth, and their places are supplied with Mercury vive, &c. This powder is reduced with Borax, then you have an augment un perpetuum.

CHAP.

#### CHAP. VII.

Of Sulphur of Antimony.

There is made out of Vitrum Antimonia with distill'd Vinegar a sweet extraction, let is accum be separated from it: on the remainder pour spirit of Wine, which must be extracted, and the pure from impure separted. This sweet extraction draw over, let the spirit of wine by cohobation be often drawn from it, and that powder may be reduced to a glorious Oyl of Antimony.

This Oyl cureth all manner of diseases, being

ministred in a convenient Vehicle.

2. Further, take one part of this Oyl, and two parts of the Mercurial water, in which is dissolved a fourth part of the purple Mantle, then dissolve, conjoyn, lute Hermetically, coagulate, and fix. This Tincture tingeth Lune and Mercury into Sol. This is that pure Sulphur of Antimony, which is made of the Vitrum of Antimony per se, without any addition of Saltpeter, Salt, or Borax.

#### CHAP. VIII.

Of Sulphur of Vitriol.

There is made of Vitriol a lixivium with ashes of Beech-wood, and a Sulphur is drawn from this Vitriol, and is precipitated with Silt of Tartar; then the red Oyl of Sulphur is extracted with Jupiter Oyl, patricle the same with spirit

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fpirit of Wine, abstract the spirit of Wine from it. This glorious Oyl of Sulphur is good against many diseases, it is to be used against Consumption, Dropsie, Plague, Scabbiness, and such like.

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2. Vitriol is sublimed with Salarmoniac also, and better than if done with a lixivium, because the body of Vitriol is better opened and dissolved. This sublimate is dissolved into an Oyl, whereby crude: Mercury can be coagulated and fix'd, of the which I shall write more anon, when I treat of Vitriol.

#### CHAP. IX.

### Of common Sulphur.

There is a Liver made of yellow Sulphur with Linfeed Oyl, then decoct and putrifie it in a lixivium made of Sal Alcaly, and then diffill it, pour this water on Tyles, which newly came out of the Furnace, imbibe them therewith, diffill it per retortam, you have a yellow water of it like an aquafort, which tingeth Lune. Take one part of this water, and one part of Lunar calx, let it stand three days and nights in warm Sand, the fourth part of it turneth unto Gold, be reduced, separated, and purged with Saturn

2. Further, Sulpur with the anima of Saturn, being often driven over and fixed, may then sately be used inwardly for a Medicine: but projected on Lune, in the flux it affords good

Gold a fourth part.

parts, one pound, a fourth part of Salmiac ground there-

Of Vitriol of Sol, and of Lune.

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therewith, and driven over per retoriam, affords a glorious red Oyl, which is of a fixing and gra-

duating quality.

4. Lastly, I tell you, take of this Oyl of Sulphur, of Venus, and of Mars, add thereunto the Oyl of the Sulphur of Antimony, bind these together with the Oyl, or Water of Mercury, fix it, then you have a Medicine for Men and Metals, viz. to tinge Mercury and Lune into Sol.

#### SECT. II.

Of Vitriols.

#### CHAP. I.

Of Visriol of Sol, and of Lune.

I N the first place you must have our water of the cold Earth sale, and of the Eagle, where with Gold and Silver are made spiritual, and coagulated into Crystals, or a Metalline Vitriol; out of which is distilled with spirit of wine, after its proper manner, and Oyl of Sulphur, to be used after the manner of Metal.

#### CHAP. II.

Of Virriol of Saturn, and of Supiter.

Alcine Saturn, or Jupiter, extract its anima with distill'd Vinegar, let it putrishe fourteen days,

days, let the Vitriol shoot. This must be driven over with Spirit of Wine, it afford a sweet Oyl, and it is the Sulphur of Saturn and Jupiter. This Oyl coagulateth Mercury, and be ng sust precipitated with Oyl of Vitriol, it fixeth it.

#### CHAP. III.

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Of Viriol of Mars.

Take the filings of Mars and Sulphur equal colour, pour on it diffill'd Water, or Vinegar, it extracteth a green colour, abstract two parts of that water, let it shoot: thus you have noble Wittiol, distill from it, a red oyl, take an ounce of it, add to it Mercurial water, in which is dissolved Sol, fix this Tincture, Lead, Silver, and Tin, are transmuted thereby into pure Gold.

Return thanks to God the Creator of Mine-

rals, Metals, and all other Creatures!

#### CHAP. IV.

Of Virriol of Venus.

I Have taught you already to extract the transparent Vitriol out of Venus, and to distill its red Oyl. This Oyl dissolveth Mars, into Vitriol, and being once more distill'd per retoriam screibly, then you have an excellent Tinging Cyl, or Salt of Mars. This is the Kings Excile manwhich bringeth in his Rents, and enricheth, him. This Oyl dissolveth the spiritual purple Gold, Of Vitriol of Mercury.

have fermented the Solar Sulphur with its own Sulphur, which Philosophers before me have not done, but fermented calcined Gold, or the Calk of Gold in Mercurius Duplicates, and attained unto the end they wish'd for, as well as I. But according as men do work, so is the operation of their Tincture, transmuting more, or less, according to the efficacy of the Tincture.

2. Out of the Oyl of this Martial Salt, is Mercury of Antimony precipitated, and added to the sweet Oyl of Vitriol, is fix'd, this Medicine next unto the Philosophers stone is the best, and highest Universal upon mans body, and tingeth Lune, Saturn, and Jupiter into good Sol,

holding in the examen very well.

Salt, and Vinegar, and lamins of Venus, which are stratified and calcined. This ealcinate of its own accord, turns to a Verdigreece, which must be extracted, crystallized, and distilled to a red Oyl; which is used as you heard above.

#### CHAP. V.

#### Of Vitriol of Mercury.

Itriol of Mercury is easily made, with aquasors made of Saltper and Allome being dissolved therein: Crystals do shoot like unto Vitriol: these being wash'd distill them into with Salt of Tartar, this is an excellent Medicine against the French disease, old Ulcers, Chollick,

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lick, Windy-ruptures, Gouts, expelling many

other diseases out of mans body.

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2. This Oyl is joyned also with Martial Tinchures. For Mercury is the bond of other Metals, and may be well used Particulariter. The chiefest colour of Mercury is red, that is after it is precipitated as you find in my other writings.

#### CHAP. VI.

#### Of Common Vitriol.

I Ake good Hungarian Vitriol, dissolve it in distilled water, coagulate it, let it shoot into Crystals: iterate it sive times, then is it well purged, and the Salts, Allums, and Niter are separated from it. Distill this purged Vitriol with spirit of Wine unto a red Oyl, serment with spiritual Sol, add to it a due Dose of quick Mercury of Antimony, coagulate, and six, then you have a Tincture for men, and it tingeth Lune also into Sol.

Visitando Interi ra Terra, Rectificandoque, Invenietis occultum Lapidem, Veram Medicinam.

VItriol is calcined also to a red colour in a close Vessel, on which pour distilled Vinegar, and set it in putrefaction for three months, there is found in a strong distillation, a quick Mercury, which you are to keep safe. Wonders may be effected therewith, in Partitulars and Universals.

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Take

Take three parts of this Mercury, and one part of Sol, joyn these, which being fixed affords a Solar augmentum. Make your supplies with its Mercury. Laus Deo.

3. This calcined red Vitriol is sublimed also with Salarmoniae, this sublimate is dissolved into an Oyl. This Oyl fixeth Cinebar, whereof may

be had Lune and Sol.

4. There is made a fix't water also, Salarmoniac and Allom being added thereunto. This water being poured upon Sulphur of Saturn, which before was precipitated into a red powder, imbibe, and coagulate, and let an ingresse be made with Sol, then you have a Tincture, whereby crude Antimony is transmuted into good Lune, which may be transmuted into Sol.

5. Lastly, I tell thee, if you extract the Salt out of Vitriol, and rectifie it well, then you have a work which is short, and tingeth Lune into Sol, this metalline Salt coasulateth vulgar Merenry, and being transmuted into Lune, it may be

graduated higher by Antimony.

Thus you have my operation and experiments, which may be very profitable unto you. Make a good Christian use of it, help the poor, cure the diseased, then God will bless you. Amen-

Sulphar is Vitriol.

Antimony is Mercury.

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#### SECT. III.

Of vulgar Magnet.

Agnet contains that, which common Mars hath. Common Iron may easily be wrought, I need not to make many words of it. Magnet hath an attractive quality to draw Iron.

2. There is made an Oyl of Magnet and Mars,

which is very effectual in deep wounds.

3. With Magnet and Antimony is made Lune fix, which with the Oyl of Mars and Venus is graduated, and made Gold: it may be perform-

ed also with Antimony and Mars.

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Thus I finish'd my course, and sound many things in my working. My sellow brethren turn'd Alchymists, all had the Philosophers stone. I was the beginner, took great pains, before I attained to any thing, if you read my writings diligently, you will find in the Parable of the XII. Keys, the prima materia, or Philosophers Mercury, together with the Philosophick Salt: the Philosophick Sulphur, or Ferment, I delineated expertly.

Now I close, and commit you to God, and

defire you to remember me.

Medium Tennere Beati.

FINIS.

## Jod. V. R.

A Process upon the Philosophick work of Virtiol.

Having gotten this Process in the foresaid year, and afterward, as you shall hear, with mine own hands elaborated and wrought the fame, no man over-looking me, I was heartily rejoyced, even as if I had been new born, and returned hearty thanks to God: its practick at the first I have not plainly described, because I had erred in the composing of it, and was fain to begin the work anew. I having miss'd in my work, I begun in the year 1605. because the matter of the Earth, and the spirit of Mercury was not sufficiently purged, therefore the earth could not perfeetly be united at the composition with the water, I let that quite alone, and began a new Process at the end of the year 1605. in the City of Strasburg, used more diligence and exactness, then my work (God be praised) prospered better, for the which I am still thankful to God for it. In the name of the Holy Trinity, the 19. of Other ber, Anno 1605. I took ten pound of Vitrol, diffolv'd it in diffilled Rain-water, being warm'd, let it fland for a day and a night, at that time many feces were letled, I filtrated the matter, evaporated it gently, ad cuticul in uffue, I let it on a cool place to crystallize, this onthot Vitriol I exiccated, diffelyed it again in diffilled Rain-water, let it shoot again, which work I iterated so long, till the Vitriol got a coeleftial green colour, having

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cy it en having no more any feces about it, and lost all its corrosiveness, and was of a very pleasant taste.

This highly putrified Vitriol, thus crude, and not calcined, I put into a coated Retort, distilled it in open fire, drove it over in twelve hours space by an exact government of fire in a white fume, when no more of these sumes came, and the red corrosive Oyl began to come, then I let the fire go out, the next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the lute being fall'n into, I silter'd it, and had a fair menstrual water, which had some phlegme, because I took that Vitriol uncalcined, which I abstracted in a Balneo, not leav-

ing one drop of water in it.

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I found my Chaos in the bottome of a dark redness, very ponderous, which I poured into a Viol, scaled it Hermetice, set it on a three-foot into a wooden globe into a vaporous bath made of water, where I left it so long, till all was diffolved, after some weeks it separated into two parts, into a bright transparent water, and into an earth, which fetled to the bottome of the glass, in form of a thick black corrofive, like pitch. parated the white spirit from it, and the fluid black matter I fet in again to be dissolved, the white spirit which was dissolv'd of it, I separated again, this work I reiterated leaving nothing in the bottome, fave a dry'red earth. After that, I purged my white spirit per distillationem very exactly, it was as pure as the tear, that falls from the eye, the remaining earth I exiccated under a Muffle it was as porous, and as dry as duft, on this I poured again my white spirit, let it in a digestion, this spirit extracted the Sulphur, or Philosophick gold,

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and was ting'd of a red yellow, I canted it of from the matter, and in a body I abstracted the spirit from the Sulphur, that Sulphur stayed be hind in form of an Oyl, very hery, nothing like unto its heat, as red as a Ruby: this abstracted white spirit I poured on the earth again, extract ed further Sulpher, and put it to the former After this that Corpus terre look'd of a paler co. lour, which I calcined for some hours under Muffle, put it into a body, on it I poured my white spirit, extracted its pure white fixed Salt, the remaining earth was very porous, good for nothing, which I flung away, thus these three principles were fully and perfectly separated.

After all this I took my aftral clarified Salt, which weigh'd half an ounce, after the weight at Strasburg, and of the white spirit, which weigh'd four ounces, of Mercury one ounce, and a quarter of an ounce, these I divided into two parts, whose quantity was half an ounce and one dram, I put this Salt to one part of the water in a Viol, and nipped it, let it in digestion, there I faw perfectly how the Salt dissolved it felf again in this spirit, therefore I poured to it the other part, which was half an ounce and one dram, no fooner this was put to it, then presently the body togethet with the spirit turned as black as a Coal, ascended to the end of the glass: and having no room to go any further, it moved to and fro, sometimes it setled to the bottome, by and by it rose to the middle, then it rose higher, thus it moved from the fourth of July, to the seventh of August, namely thirty four days, which wonderful work I beheld with admiration; at last these being united, and turned to a .black

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black powder, staying on the bottome, and was dry, seeing that it was so, I encreased my fire in onedegree, took it out of the wet, and let it in ashes, after ten days the matter on the bottome began to look somewhat white, at which I rejoyced heartily, this degree of fire I continued, till the matter above and below, became as white as the glittering Snow. But it was not yet fix, making tryal of it, fet it in again, encrealed my fre one degree higher, then the matter began to accend and descend, moved on high, stayed in the middle of the glass, not touching the bottome of it, this lasted thirty eight days and nights, I beheld then as well, as formerly at the thirty days a variety of colours, which I am not able to express. At last this powder fell to the bottome, became fix, made projection with it, putting one grain of it to one, and a quarter of an ounce of Mercury, trrnsmuting the same into very good Lune. Now it was time to restore unto this white tincture her true anima, and imbibe it, to bring it from its whiteness unto redness, and to its perfect vertue.

Thereupon I took the third principle, namely the anima, which hitherto I had referved, in quantity it was one ounce, a quarter of an ounce, and one dram, poured to it my referved spirit of Mercury, whose quantity was one ounce and a quarter of an ounce, drew it over several times per alembicum, so that they in the end united together, those I divided into seven equal parts cone part I poured on my clarified earth, or tincture, which greedily embraced its anima together with its spirit, and turned to a ruddiness in twelve days and nights, but had no tinging quality as Bb a

yet, faving Mercury vive and Saturn, it transmul ted into Lune, which Lune at the separating yielded three Grains of Gold. I proceeded further with my imhibition, and carried all the feven parts of anima into: at the fourth imhibition one part of my work ting'd ten parts of Copper into Gold, at the fitth imhibition on part tinged an hundred parts, at the fixth it tigsed a thousand parts, at the seventh it tinged to thousand parts: Thus, God be praised, my work ended successfully, with great joy of my heart: at this time I got of the true Medicine four ounces half an ounce, and ore dram. The two last in the ponderofity were almost equal unto the first, out of this my work I paid tor Land and Ground, to that Noble Gentleman O. V. D. 48000. Gilders. Actum 1607. These things I let down for a memorandum, that I should not forget any of the manuals, and of other things necessary for the work. God be praised for evermore. Amen.

An exact work, bow Mercury vive & coagulated and brought unto a Lunar fixation, which Lune bolds Sol alfo in the tria!.

Ake of Mercury vive two ounces, of pulverised common Sulphur six ounces, grinde these in a wooden dish with a wooden Pestill, set it on a Coal-fire in a melting pot, stirring it about continually, let all the Sulphur evaporate: then. take forth the Mercury, grinde an equal quantity of Sulphur with it, proceed with its heating as termerly: iterate this work five times; then fublime

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sublime this Mercury per gradus ignis: take out this jublimate, break it in pieces of the bignels of afmall Nunt, or Bean, imbibe them in the white of Eggs, then take a cementing pot, put afhes into it, in the midst of it set an Iron box, stratifie into it this sublimate with refined filver, fill up the box, then lute an Iron lid to it, put ashes on the lid, lute an earthen lid upon that, let this pot into a fand Capel, let your first fire be gentle for twelve hours, then encrease your fire for twelve hours more, at last make a forcible fire for twenty four hours, then break open the Pot, you will find a black gray matter, carry it on Lead, of four ounces you will get three ounces of fix filver : feparate this fine filver in aquafort, you will find a good deal of black Gold Calx, referve the filver Calx apart, you may stratifie with it another time. Thus far I went in my experience.

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## The fifth and last part

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## TESTAMENT

OF FRIAR

## BASILIUS VALENTINUS.

Treating of the transcendent, and most presious and wonderful Medicine, which the great Creator hath put into Metalline and Mineral Salts, for the benefit of man; to keep him in perfect health continually.



Printed by S. G. & B. G. for Edward Brewfler, at the Crane in Saint Pauls Church 3ard, 1670.

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## The fifth and last part

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## TESTAMEMT

Of Friar

### BASILIUS VALENTINUS.

Before I begin to speak of the Salts of Metals and Minerals, and declare their volumes, and other precious and noble growth under ground, in the first place I will prefix the preparation of aurum potabile, because therein lieth the Corona of Medicinals, Universaliter, and meriteth the first place, because Salts of other Metals and Minerals in their innate vertues are for particulars only, and are ordained for to preserve man in health; and there is just cause to begin with the making of aurum potabile without sophistication, and will speak of the distinction of it, that it may be judged infallibly to be the true one.

This being my last part, and my intention is to make a pertect relation of aurum potabile, for

the benefit of good and understanding men, to whom God after my death will bestow this my book, which upon tedious and laborious expetience I wrote, wherein I speak not by hear-fay, but the things I do write of, I know experimen-

tally to be true. Therefore if God doth blefs thee with a true knowledge hereof, that you would keep this fecretum in filence and privacy, least you turn Gods bleffing into a curse: because the preparation of this, and of the stone is one, both have their original, and first generation and birth from the true feed, and Aftrologick primum mobile, called the spirit of Mercury, of which formerly I have written more largely. For I speak the highest truth unto thee, that neither the Universal nor Particular Tincture, n'either aurum potabile, nor other Universal Midicine, without this heavenly and spiritual essence, which hath its original from the starry heaven, taketh and receiveth the same, from thence may be had and prepared, therefore be filent till death, at your departing lay down again your talent, as I have done; for if I had not informed you faithfully, you would know but little of that mystery, and continue fill with the vulgar in folly, blindness, and madnefs, and you would have fent a Recipe into the greafie and falvy shops of Apothecaries, but whither would thy Soul have gone after thy departure? into Galen's lap, to the utmost depth of darkness, where the Devils have their dwelling places, even thither, both thy foul and body would have been fent, in case thou shouldst have divilged any or thele lecrets.

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the first place inform you, what is that true and highest aurum potabile, and Universal Medicine, after this in order there followeth another aurum potabile made of the fixed red Sulphur, or Soul of the corporeal Gold, most highly purged, and is prepared with the conjunction of the Universal Spirit of Mercury. After this there followeth another Particular Medicine, which is half an aurum potabile, shewing its esseaty and power in many tryals. Then I will add thereunto a description of aurum potabile, because it traceth the steps of Gold, and it sheweth wonderfully its great energy and vertues.

The highest and chiefest aurum potabile, which the Lord God hath laid into nature, is the excoded, prepared, and fixed substance of our stone, before it is fermented. A higher, greater, and more excellent Universal Medicine, and aurum potabile cannot be tound, nor had in the circumference of the whole World; for it is a heavenly Balsame, because its first principles, and original cometh from heaven, made tormal in earth, or under ground, and is afterwards, being exactly prepard, brought into a plusquam perfection, of which first principle and Nativity of this heavenly substance I have already written sufficiently, and count it needless to be repeated here.

Now as this excocted and perfect substance is the highest, chiefest, and greatest Universal Medicine unto man, even so on the other side the same matter after its fermentation, is a Tincture also, and the chiefest, greatest, and most powerful Universal Medicine upon all Metals whatsoever, and thereby may be transmuted into their highest melioration

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melioration and health, namely into the pure This is the first, chiefest, and greatest arrum potabile and Universal Medicine of the whole World, of which alone great volumes could be written; whose preparation was set down circumftantially in the third part, needless to be repeated here again ; At this present I will speak of the true and full process, how a true aurun potabile is to be had, and prepared from Gold, which in the best manner is most exactly putil fied. Take the extracted Soul of Gold, draw forth with the fweet spirit of common Salt, as I inform'd you about the Particular of Gold, where the body of Gold appeared very white, abstract the spirit of Salt from it, edulcorate the anims of Sol ten or twelve times, at last let it be purely exiccated, weigh it, pour on it four times as much of pirit of Mercury, lute it well, fet it in the varorous Bath, putrihe it gently, let the anima of Sol be quite diffolved, and be turn'd into water, or its prima materia, both will turn intoa bloud-red liquor, fair and transparent, no Ruby on the earth comparable unto it.

But thus much you must note, when the anims of Sol begins to be dissolved, and brought into its prima materia that at the first, on the side round the glass, where the matter lieth, there be seen a green circle, on it a blue, then a yellow, afterward all the colours of a Rain-bow, joyn, and make appearance, which do last but a little while. The anima of Sol being wholly dissolved into the Mercurial spirit; and nothing is seen in the bottome, then pour to it twice as much of the best rectified Spirit of Wine, brought to its highest degree, the glass must be luted exactly, digest, and putrise

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putrific gentle for twelve, or fifteen days together, then abstract per alembieum, that matter cometh over in a bloud-red transparent colour: this abstracting must be iterated, nothing must be left in the bottome, which is corporeal, then you have the true aurum potabile, which can never be reduced into a body.

But note, the Gold before its destruction and extraction of its Soul must be purged in the highest degree. There is made another annum totabile, and artificially prepared, which though it cannot be said, or set down in writing to be the still and true potable Gold, yet is it more than half an annum potabile counted, because it is transcending effectual in many diseases, in which nature might have stood in great doubts. This half annum potabile is made in a twofold manner, where the latter is better and more effectual than the former, and asketh more pains and time than the former.

Take this extracted Soul of Gold, drawn forth with the sweet spirit of common Salt, edulcorate it most purely and exactly, at last exiccate it, put it in a spacious Viol, or body of Glass, pour on it red Oyl of Vitriol, which was dephlegmed, and rectified per resoream, that it be transparent, clear, and white, and you may see, that it seizeth on the Gold and dissolvesh it, and is tinged deeply red.

Put so much of this Oyl to it, that in it may be dissolved Sulphur, or the Soul of Gold, let it putrishe in Balne: Marie, put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the Oyl of Vitrtol; the sees, which it hath setled, must be separated from it, then put twice as much of the best rectified spirit of Wine to it,

N. 352

which rectification you shall be inform'd of in this part, feal the glass, let no spirits of the Wine evaporate, set it again in putrefaction in the Balneo, let it be there for a month, then the sharpness of Vitriol is mitigated by the spirit of Wine, and lofeth its acidity and sharpness, both together make an excellent Medicine, drive both over, let nothing stay behind in the bottome, then you get more than half an aurum potabile, in form and colour of a deep yellow liquor. Note, that some Metals in this manner may be proceeded withal, first a Vitriol may be gotten out of the Metal, then a spirit is further driven from it, and joyned in this manner with the Soul, diffolved, and further digefted with spirit of Wine, all must enter together into a Medicine, as I told of formefly, which have their special efficacy.

The fecond way to prepare this half aurum probile, which though it be but half an aurum potabile, yet in vertue and efficacy is far preferred before the other now spoken of, and is done

as followeth:

Take the extracted Solar Soul spoken of above, put it into a Viol, pour on it the extracted Philosophick Sulphur, which is the second principle, which is drawn with spirit of Mercury from the the Philosophic hi h carth, and Mercury, or the spirit of Mercury, unto an Olcity, which now is Sulphur again, and must be abstracted gently per man dut thatianis.

Of this Philotophick Sulphur pour on it as minen, that the Solar Soul may be diffolled, let it thank in a gentle Bath, let the diffollation be made, then I car more of the best spirit of Wine to it,

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digest gently, draw these over, let nothing stay behind in the bottome, then you have a Medicine, V. 29 which doth not want above two Grains of the right and true aurum potabile.

These are the chiefest ways to make the corporeal aurum potabile, this I close, and proceed further with a short, but true process, how the Silver, which is the next to Gold, concerning perfection, is made potable also: this process must

be done in the following manner.

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Take the sky-coloured Sulphur, or spirit of Lune, which was extracted with distilled Vinegar, as I informed you in the Particular of Lune, edulcorate it, rectific it with spirit of Wine, exficate it, put it in a Viol, pour to it three times as much of spirit of Mercury, which is prepared from the white spirit of Vitriol, as I faithfully taught you in that place, lute the glass firmly, let it in put refaction in the vaporous Bath, let all be dissolved, and nothing more seen in the bottome; then put to it in an equal quantity of thest spirit of Wine, set it in digestion for half a month, drive all over, let nothing stay behind, then you have the true potable Lune, which in its efficacy is admirable, and doth wonders when it is used.

#### A description of the fiery Tartar.

Distill of good Wine a spirit of Wine, rectine it with white calcined Tartar, let all come over, put that which is distilled over into a Viol, put four owness of well sublimed Salarmoniac to one quarr of spirit of Wine, set a Helmet upon, set a great Receiver into cold Water, drive

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the volatile spirits into, "gently in Balnes Maries, leave but a little quantity of it behind. Notes the Alembeck must always be cooled with wet cloaths, then the spirits will be dissolved, and turn into a liquor. Thus is prepared this hot, spirit of Wine.

#### Of the Salt of Tartar.

First you must note, that the Philosophers Tartar is not the vulgar Tarsar, wherewith the
Lock is opened, but it is a Salt, which cometh
from the root, and is the only mystical Key for all
Metals, and is prepared thus: make a sharp lixivium of the ashes of Sarments, or twigs of the
Vine, boil away all its moisture, there stayeth behind a ruddy matter, which must be reverberated for three hours in a slaming fire, stirring it
still, let it come to a whiteness, which white matter must be dissolved in distill'd Rain-water, let
the feces of it settle, filter, and coagulate them
in a glass, that the matter in it be dry, which dry
matter is the Salt of Tartar, from which the true
spirit is driven.

Note, as I told now of the vertue and qualities of precious stones, so there are found also many despicable, and ignoble stones, which are of great vertues, and experimentally are known to be of rare qualities, which ignorant, and unexpert men will hardly give credit unto, neither can they conceive of it in their dull reason and understanding: the same I will demonstrate with the example of Calx vive, which in mens judgement is held of no great value, and lieth contemptibly in obscurity,

Of Potable Line.

obscurity, however there is a mighty vertue and efficacy in it, which appeareth, if application be made of it to the most heaviest diseases, seeing its triumphant and transcendent efficacy is almost unknown for the generality, therefore for the good of such, which are inquisitive into natural and supernatural mysteries, and to whom I discole these mysteries in this my book, I will for a sarewell discover also this mystery concerning the Calx vive, and will shew in the first place, how its spirit is driven from it, which work indeed requireth an expert Artist, who is well informed aforehand of its preparation.

Take unflak'd Lime as much as you will, beat, and grind it on a well-dried-stone, to an impalpable powder, put on it so much of spirit of Wine, as the pulverised Calx is able to drink, there must not stand any of that spirit upon it, apply a Helmet to it, lute it well, and put a receiver before it, abstract the spirit gently from it in Balmeo, this abstracting must be iterated eight, or ten times: this spirit of Wine strengthereth the spirit of Calx mightily, and is made more siery hot. Take the remaining Calx out of the body, grind it very small, put to it a tenth part of Salt of Tartar, which is pure, not containing any sees.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter, from which was extracted the Salt of Tartar, and it must be well exiccated, all this must be mingled together, and put in a well coated Retort, three parts of the Retort must be empty, take a great Receiver, or body to it, very strongly. Note, the body into which the Retorts Noie is put, must have a Pipe

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of a fingers breadth, unto which may be applied another body, and a quantity of spirit of Wine in it: then give a gentle fire to it, at first there comes some of the phlegme, which falls into the first applied body: the phlegme Leing all come over, then increase the fire, there cometh a white spirit to the upper part of the body, like unto the white spirit of Vitriol, which doth not tall among the phlegme, but slideth through the pipe into the other body, draweth it self into the spirit of Wine, embracing the same, as one fire doth joyn with the other.

Note, if the spirit of Calx be not prepared first by the spirit of Wine, and drawn off and on, as I told, then he doth not so, but falleth among the phlegme where he is quench'd, loseth all its efficacy. Thus difficult a matter is it, to search nature throughly, reserving many things unto her felf. This spirit being tully entred into the spirit of Wine, then take off the body, put away the phlegme, but keep carefully the spirit of Wine, and spirit of Calx: and note, both these spirits are hardly separated, because they embrace closely one another: and being distilled, they come over joyntly.

Therefore take these mix'd and united spirits, put them into a Jar-glass, kindle it, the spirit of Wine burneth away, the spirit of Calx stayeth in the glass, keep it carefully. This is a great arcanum, sew of other spirits go beyond its essect, it you know how to make good use of it. Its qualities may hardly be set down in any way of

abridgement.

This spirit diffelveth Ceuli Cantrorum, the hardest Crystals: these three being driven over together,

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together, and often iterated in that distilling, three drops of that liquor being ministred in warm Wine, break, and dissolve any Gravel and Stone in mans body, expelling their very roots, not putting the patients to any pain.

This spirit of Calx at the beginning looks bluish, being gently rectified, looks white, transparent, and clear, leaving few feces behind. This spirit dissolves the most fixed Jewels, and precious stones. On the other side he fixeth all volatile spirits with his transcendent heat.

This spirit conquereth all manner of Podagrical Symptoms, be they never so nodose and tarta-

rous, diffolveth and expels them radically.

To the omnipotent Trine God, Father, Son, and Holy Ghost, be returned hearty thanks for all his benefits, which he hath bestowed on man, and discovered those secrets, I wrought on in his name. To him be eternal praises. Amen.

All that bath breath, praise the Lord. Allelujah!

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#### BASILIUS VALENTINUS

HIS

## TREATISE

Concerning the

## MICROCOSME,

OR

## The little World, which is Mans body.

What it doth contain, and of what it is composed, what it doth comprehend, and its end and iffue.

A thing most necessary, and meet for the knowledge of such, that love, and embrace wisdome.



Printed by S. G. & B. G. for Edward Brewfler, at the Crane in Saint Pauls Church-yard, 1670.

# TREATISE

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MICROCOSME,

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The little World, which is Mans body.

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#### BASILIUS VALENTINUS

HIS

## TREATISE

Concerning the

## MICROCOSME.

Hose that seek Art, and have a desire to attain to wisdome, are to note, that the Highest, upon my continued prayers hath granted unto me a Clergy-man, to make known the many and great mysteries of nature: among which mans body is one to be considered, how that is govern'd in imitation unto Microcosme. For it is meet that the lesser should imitate the greater, and the smallest and meanest ought to be governed by the greatest and most potent.

Microcosme, or the great World containeth three things, as the most principal, the rest, which come from these, are meerly accidental. In the

first place is to be considered the matter and for dong it of this World, which matter is made formal a of a non-shape, or a nothing, and the great Cro abilit tor presently prescribed an order for this matter hich what government it should keep, as foon as ecame came to a life, or motion. This matter and for pirit, is water and earth. For at the Creation, by all perflu paraton of the water from the earth, there we lance, finished the matter and form, as two things he tion. longing one to another, from these all Animal the dos and Vegetables have their beginning, and other Ablene two things, as air and fire, which belong onen another, have wrought life therein. ter and form is earth, the Salt in that earth, the body: even fo is it with mans body, which is Me erocofmus. The matter was not perfect without the form, these joyning into one, by Gods ordinance, the form being become quick, came then to a perfection : the matter and form got life by motion, air was the first causer of that motion, and perfect maturity was caused by a convenient heat, move ably inclosed in the air, thus the earth was brought to a fertility by the air, it was opened, and became porous by motion for generation. The earth being Impregnated, made her feed apparent by her aquofity, then air and heat in the neather and upper Region of the Affrals cauled that a Birth was brought forth, the bloffoms were produced, and the appointed fruit was ripened by concoction of heat.

Calcidity is a Sulphureous hot Spirit, which like a Medicament exiccateth the superfluous gross aquolity and phlegmatick matter, which in the geperation at the beginning abounds too much in the earth, before the air could have a fellow domi-

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ion at the joyning with it, carrying the fame

long in the superfluity of her birth.

The second principal part of the Microcoline is inhility, for the matter in it felf was without life, which by heat was flirr'd up, then the vital spirit hirt, kindling the body by a heat, exiccateth the perfluity of the earth by the fubtility of its fubbance, and governeth the body in a constant moion. For after the heat is gone, then coldness gets 18 di the dominion, the spirit of life being gone, no senher blenels felt in the pulle and atteries, and a dead body is found instead of life, at the departing of 21the warm spirit of Sulphur; rational men ought the Vi-

to take this mystery into con fideration.

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The two first Elements, the matter and form, bring apparent, and having gotten a mobility by the two last Elements by light, the Microcofme was not yet perfect, the Creator allotted further mincrease to the feed of the earth, as well as he did to Vegetables and Animals. God allowed unto earth an imagination for all forts of feeds, and to bring them for th after their feveral kinds. Then the earth was impregnated by imagination which God allotted, and the earth brought these leds forth in Mans presence, the heat digetted them to a maturity even till hitherto.

Matter and form of the Microcofme being extant, confilling of earth and water , then the Creator caused a life into them by an inbreathed warm ir, heating the cold earthly lubitance, giving a heat me life and motion, which was the Soul, which sthe true Sulphur of Man, spiritual, in comprehentible: sentibly felt by its own operation. All his being finish'd, then God allowed an imagination

nation unto good, in the perfect understanding of Man, that by his imagination he could judge of all the beafts, and impose on each a proper name, and by that imagination he learned to know his wife also, that she had flesh and bones of his body. Then man appeared perfect, and that matter was made into a shape, of a sensible body. This form being made alive by the Soul, had allowed further a fubtile spirit unto imagination and know. ledge, which is an invisible, and incomprehensible torm, like a work mafter, who framethall things in the mind, which hath its habitation in the upper Region of the Microcofme, according to his volatility, and deferveth the name of Mereury, or the invisible spirit of mans body. Form and matter is earthly, the life sticketh in the motion, and the knowledge of every understanding unto good and bad standeth in the sharp speculation of the Microcosme, the overplus found besides these three, nature catheth off as a Cadare, and is as a Monster, which by these three is found to be a separation, and a Caput mort.

It glorified Eliss were present, and the Afrabi could speak, and silent nature had a tongue to express hereot, then I needed not to bring in any turther evidence to perswade the incredulous, who considered not judiciously this my saying: for a man possessed with blindness cannot pass any judgement upon my writings: but understanding judgeth impatience, and wisdome separateth herself from folly by her own experience.

This Vital spirit nourisheth, feedeth, and preferveth himself by the Oleity of mans Sulphur, which is predominant in the blood and with, or through it doth work in the whole body, that

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Of the MIGIOCO Mile be substance may be perfect. This Vital spirit is Mercury, which is found in man, a nd is preferved by an Oleity of its likeness; besides these two ne Mercury and Sulphur, there is a third thing in man, namely Salt, which lieth in the flah, body,

The Salt minstreth its noblest spirit for a nou-Ament unto the bloud, which faltness is found herein by the tafte, and disperseth it self througharthe body, preserveth mans body like a Balsome from putrefaction, and is as the band and coulation, whereby Mercury, or the Vital spirit antinueth the longer with the Balfome in the th, and dwelleth together in one. For in the Alt there lieth a spirit, which must protect all other Balfomes in their worth and dignity. amainder found in the flesh, if these three be aken from it, is a dead thing, as I told formerly, and is good for nothing, nor can it be used for

any thing.

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As this Union, Dominion, and Government is in Man, the like are in Metals, Minerals, and Vegetables, which make up their perfect body, do live, keep, and are preserved in the like manner, sman is. As the one followeth upon the other in Men, according to order in the like condition are other Animals after their kind and property. As a Cow is an Animal, her food, as grafs, is Vegetable, this Vegetable by the heat of the Cows body is putrified, in that putrefaction is made a separation, which is the Key of all diffolutions and feparations, separation being made, then goeth the motile spirit, the subtile Sulphur, and the subtile Salt of the Vegetable's fubstance of the grass mto all Members of the whole body of the Cow,

the

the spirit ruleth the beast, the Sulphur nourisheth

it, and the Salt preserveth it.

This being done, then Nature distributeth her gifts further, making a new separation; as of the Superhuoniness, which the Cow doth not assume by way of atlimilation, and must part with it. and diffributeth the fame further, and that is Milk, this Milk is an Animal lubitance, transmuted from the Vegetable. In this Milk is made another separation by fire, which must be kept gently. For the subtilest spirit of the Milk to gether with the Sulphur Sublimeth, is taken off. and turned to a congulated tatness, which is Butter. The rest is separated by other means, and precipitated, and thereby is made another feparation, this is a fecond congulation, out of which men make their food : of the overplus is made another separation by fire, not so tat as the former two: at last there remaineth an aquolity, and is of no great ufcfulness, because the spirit and its mutriment is taken from it by the feveral icparations.

After this nature maketh to a further putrefachion another and gross excretion of a Sulphureons and Salt substance, which generateth atresh a living spirit, which is the excrement, this serveth for the earth to be manured withall, making the earth fertill by its Sulphur and Salt, as being of a gross and tat substance, whereby new truits are produced, here is another nutriture from an Animal into a Vegetable. This maketh Wheat, and other Fruits, and Grains to grow, producing apain a nutriment from the Vegetables unto Animals. Thus one nature doth follow after the other, by vulgar people not so much compre-

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To return again to the structure of Man, the no West spirit of life hath its dominion and seat for the most part, and most strongly in the heart of mans body, as in the noblest part: and the Sulthur of man giveth unto that spirit a nutriment, nd spiritual a ccess for its preservation by theair. for if air be taken away from man, then spirit of his choak'd up, departeth invisibly, and death is hand. The noble Salt spirit is a conserver of both its noblest spirit penetrateth throughout, the groffest matter of its Salt is cast into the bladder, and that hath a spirit of a special operation. That which goeth from the Salt through the ladder, is wrought upon by a heat, ministreth a new accels, or increase, so that this increase of Salt in man is inexhaustible, unless it dye quite, and the body be burned to ashes, and the remainder be extracted. As for an example; Take the Salts from Minerals, let these grow again, coagulate, and extract the Salt again by water, the like is feen in nitrous earths also, and other common alts, and there needs not to quote any further examples.

The spirit of life hath its process into other Members, from the heart, into bones, arms, and the rest of the body that are stirring; In diseases and symptomes he is weak, and man by reason of such symptomes, cannot perform his business in that full strength as at other times, when he is in health, seedeth and cherishesh his body with vegetable spirits, which come from seeding bread, meats, and drinking of wines

ther.

hen his body groweth stronger, and his Vitol spirit groweth potent by such mitriments, in his super stuity disperseth himself into all Members, and sheweth his operation. If the heart groweth saint, then is it a sign that the Vital spirit is not nourished, upon which there ensue speedily deadly diseases, because that fire is not at liberty, and

falls into an extinction, or choaking.

The fire in the heart, and the natural hear is preserved, and Supported by the air, of that air the Lungs stand most in need of the Liver also must have air, else it cannot laugh : the Spleet thust have air, else it will be opprest, with stitchings and great pains: the true feat for the moli part of the air is necessary for the Lungs, if these fall into any weakness, the cause thereof is, because the Salt doth not shew its true, and meet help, and must go into rottenness, casting up blood and matter; then there is at hand a corruption of the air, from which the Vital Wirit cannot find any true nourithment, but must be hary d, because the Salt doth not effect its conferving quality, the Saph i, and the fifcre le of the nourishment, is obstructed, and is not perfect, whereby are caufed Confumptions, witherings of the body, confuming of the feth, and exiccation of the blood, and of the marrow, The substance of Salt, or the Salt spirit, which preserveth the body, hath its feat for the moll part in the bladder, where all humidities have their issue, the remaining gross Salt is separated, and excerned by Urine, as you heard already. repeat it here again for that end, because the most noble spirit, which doth preserve man, doth copylate, and maketh friendship with the Vital spirit

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and its nutriment, which is Sulphur, and fo they make the body perfect, and if any informity be neident, either from the operation, or defective mulity of the Stars, or from a disorderly life in ating and drinking, and many other inconvenimes, and any corruption be prefent, then nature not in her perfect condition. Here the know-Physician must enquire into the cause, from hich of these three the Symtome doth arise, and oure the same with convenient remedies, and not with any contrary Medicines: as heat must be ared with heat, cold with cold, pricking with pricking: for one heat draweth the other, one old draweth another, even as Iron is drawn by Magnet; and fo pricking simples may cure hitching diseases, and poisonous Minerals can hal, and bring to right poylonous Symptomes, if they be duly and well prepared. And although fometimes externally a cooler be supplied, however I fpeak as a Philosopher, and one that is exwrienced in nature, that like must be cured and apelled fundamentally with the like, otherwise me Medicaments are not applied, and the Physcians deal not really in their profession. He that is not fundamentally learned herein, or doth not observe these things, he is not a true Physiciin, neither can he really fay that he hath learned my truth in Physick, because he is not able to difeen cold and heat, dry and wet, for knowledge and experience, and a fundamental inquiry into natures mysteries make a good Physician next the knowledge of the Creator, from whom all, and every wildom doth descend, and is the Author of the beginning, middle, and end thereof.

Next the invocation of the Creator, there fol-

low natural means and Medicaments, as they are found in themselves in their highest degree, I make no further mention here of other Animals: Metals and Minerals follow next, for in Gold, Silver, and other Metals, even to the seventh and last Planet, are hid excellent things, Mercury being predominant in all, in some more than in others, and Minerals also are not without their vertuous Medicines, and the former seven Planets were in their

beginning only Minerals.

The Tincture of Sol together with the potable Gold and Silver are of great efficacy, Mer. cury ruleth Microcofme: that, which is found in the best Metals, and most precious stones may be drawn alfo, if need be from Minerals. For perfect Metals are grown, or have their descent from Minerals, as from Vitriol, Antimony, and the like. Vitriol is Sulphur, Antimony is Mercury, the Salt which is the copula, or binder, is found in both, if thefe are made fix, are like unto the bell M. tals, for they are generated by them: Mine. rals come from the three principles, as well as Metals: the three principles come from their prims materia, called primum Ens, which is nothing elfo but a watery substance found dry, is not like ned to any matter which is grown, and is preferved by the four Elements, and these are cherished, or nourish't by Astrals. The Creator hath ordained all these out of a mought, because man should not gaze only upon earthly matters, but confider heavenly ones alto, and ought to know things supernatural, that faith may over-top the reft, and have the prerogative in things feen and felt, and be preferved therein.

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If Phylicians do not understand these things, by ought not to be held for Phylicians, for the mowledge of God and of Nature make a Phyfrim, as I told of it formerly, and not great ating without true knowledge; Good writof expert men may conduce somewhat heremto.

In brief, humane reason in Physicians is not ble to comprehend fufficiently, much lefs are her able to decide, fathom, and fully learn, what inner of Medicaments there may be made of the Microcosme, for he containeth a perfect Mediine for all diseases, like with like must be expelled and cured. Mercury of the Microcofme is a living, incomprehensible, and volatile spirit, as I have told.

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Mans Balfam drieth up a Dropfie, and the clamied Salt of it cureth Consumptions; in Epileptek fits it doth excellent well, and being prepand into a fragrant spirit, all corrosiveness being taken from it; is nothing inferior unto aurum potabile, to preferve mans health; it is very excelent for curing Leprofie : Passing by such diseases, which are of a lower nature and degree, it break th the stone in the bladder, & cureth all Salt Rheums, if the Artist prepareth it well, and knoweth how mmake use of it afterward.

Thus I close with the Microcofme, contained in few lines, much more could be spoken of this matter, or form, mobility and imagination, how they were brought unto perfection. For if thele land together in a true middle, will make up a weet Harmony; for without the matter, or form of the body, without the moving of the powers, and defect of perfect thoughts Orpheus

will not please the Dolphin with any harmoneous melody: as it is with man, so it is with Metals: Mercury is the mobile in Gold, if the body be anatomized: Sulphur is hot, being driven from a Mineral and fixed, drieth the phlegmatick Lune, warmeth her, maketh her Soul equal unto himself. In the matter and form there lieth a Salt, which affords the coagulation of the body: the remainder in the Gold put away, for separation will afford a further revelation.

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Vegetables also shew the form of their three principles, the visible matter containeth the Vegetable Salt, which is its conservative, the fragrancy of the Vegetable is the Balfam, which ministers a. nourishment unto its perfect growth, the odour, or smell of any Herbis of a volatile quality, and spiritual, and the spirit for the most part sheweth it felf in the frangrancy, and penetrateth the Balfam, and its odour, be it pleasant, or not, is the effence, whereby men in their fenses learn the condition and properties of Vegetables. For other things I have written, I praise the Lord, which dwelleth on high. Thus closing I wish to every one the grace and bleffing of God the Creator of all Creatures, that they may be bleffed, wife, and rich, both in this temporal and corruptible World, and in the other World attain to an eternal bliffe. Amen.

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of the Mystery of the Microcosme, its Medicinal parts belonging unto Man, written by

### DASILIUS VALENTINUS.

TO make use of the heavenly Revelation about two Luminaries, and of the myst ries of the whole Medicine, which lieth in that marrellous instrument of the Microcofme, within and without, that is, in the body, and without, as ordinary Wounds, Sores, Ulcers, that have their gule from within, have their descent from one root, however, must be severally prepared and dres't. For that within is not like to that which is without, in respect of their operation; but in respect of their form and matter they are under one judgement. And that I may rightly inform my fellow Christian, I must needs acknowledge and confess, that there are two Medicines, which heal all difeases and symptomes, be they what soever, and are made of one, the one is called PHA-LAIA, and is for inward use, the other is called ASA, is for external cures; both may be called to be only One, they differ only in their preparations how both must be brought to their operative quality, the way unto it is shewed in my Manuals. For they must first be rightly known, and their nature must be searched into. Their matter is One, which by that exprellion I purposely hold it terth, least it thould be made too common, I after the manner of Ancient Philosophers before me, hiding fecrets under dark fentences, hoping by the prayers of others to have their Souls faved, and received Dd 4

3:30 Of the mystery of the Microcosme, received into that Garden, in which our first Parents were created.

Note, both Medicines are made of one matter. as I have already informed you. If used inward. ly, it takes away all manner of infirmities: the matter is putrified, separated, and in a spagyrick way purged in the best manner, and brought to 1 Medicine of the highest degree, by fixing its own nature, which must be brought to pass in the fire. Its former poylonous volatile quality must be re-Crified, by being prepared to an everlasting fixednels, which expells, purges, and rectifies all malignant spirits, that a good nature may live quietly in a pure habitation. For this prepareth Medicine, keepeth that course, wherever it needeth with any malignity, it will be revenged on it, and flirveth to expell it, and will folely keep possession there: for she cannot endure any contrary things about her, which are defiled with the least impurity.

PHALAIA is the Universal Medicine to be used inwardly, atd ASA is the Universal remedy for outward uses: it purifieth mans blood, taketh away all impurity, strengthneth the brain, heart, stomack, and all other parts, causeth good blocd, strengthneth the memory, repaireth the desects, which are befall in the three principles, restoreth all lost ihings: it is the very Key, whereby the body is opened: for it chaleth away Leprose, Dropsie, Consumptions, Gout, and all other diseases generally: for no sinful Creature is fall in so totally, but she may have a comfort unto salvation in a spiritual way, and a Medicine unto health, appointed thereunto by the Creatour, which is had if Nature be anatomized

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by an expert Artist, to be prepared for that

Here I speak of such diseases, which by some are called incurable: for ordinary diseases there are ordinary means, which here are not mentioned, the uses of them are mentioned in a special Treatise.

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But of my PHALAIA I fay thus much, according to my long experience, that nothing can conceal, or hide it felf from her, being a penetrating fearcher into all infirmities, the pentrateth the body spiritually like a sume, penetrateth the Arteries, Muscles, and all the parts of the body like a Balsam, restoreth strength which was lost by her Salt spirit. Further, I cannot speak in the praising of my PHALAIA, she being a praise to such that make use of her. He that getterh this PHALAIA rightly, to him is she sufficient for to ture all diseases. No tongue is able to express, and set forth fully her vertues.

As diseases do differ, which are incident unto the body, so there are means for their cure: but this Medicine cureth all diseases in general, being of an heavenly sidereal quality, descended from the Elements, and generated by the three principles, coming from the very heart of its Center of the whole circumference of the Globe performeth all, affording to the Microcosme a perfect Medicine found so really, according as the name imports her vertue, but if rightly made and prepared, the use of it will prove it sufficiently.

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ASA is found in the operation, for external Symptoms, as old Ulcers, Fistulaes, Cancers, which made many Chirurgions doubt whether ever they may be cured; but this ASA hath made the cure: it confumeth all bad blood, which was fallen into corruption, and may be inwardly used, because it will then exiccate, and dry up the fountains. from whence spring all manner of Sores, Fiftylaes. Cancers, Wolves, noli me tangere, running Legs, Worms, and the like, be it on what part of the body, where Plaisters, Pulteffes, and the like cannot be'p, and are not ffrong enough, this alone will do it. For fresh wounds, be they made by stobbing, cuting, flashing, it needs not to be administred. being too ftrong for such wounds, gentler means are fitter for them, Balfams, Oyls, Plaisters, may heal thefe, either outwardly, or inwardly; Powders and Potions may be prepared. Symptomes in wounds, having their causes from within, must be cured by fearthing into them, and the means for their cure must be prepared of that thrength, that they may reach home. As in this matter, things must be united, and be taken from the generation of ABIHAIL, being joyned in their principles of the first essence, by nature's means, its brought to the highest perfection, whereby fuch Sores, Ulcers, de. are fundamentally cured. For ordinary wounds there is no need of it, if no Symptomes are at hand, and the party endangered, a Balfam only will perform the deed, mollifying the flesh, and nature will further, and promote the cure.

Be thankful next God to me, that hath taught you inward and outward Me i ines; and are fuch, which others before me have concealed, they can care fundamentally any Symptomes, be they with-

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in or without on the body, fuch vertues are not found in Out-landish woods, drugs, or herbs: forraigners have their proper climates, under which they have convenient Physical Vegetables: our climate affords unto us proper Medicinal Vegetables, Animals, and Minerals for our conflicuion; only Doctors are not expert to make their Medicinal preparation out of them. I hold with my Physick PHALAIA and ASA of one name in their descent, whereby nature hath made me to hea Phylician; it keepeth good to the laft, preferveth man in health and strength all the time the Creator hath appointed for him: vertue it hath hewed triumphantly in n.2 1y parties, obtaining victory against all its enemies, and it was apparent to the world, that these two Medicines PHA-LAIA and ASA of one kind, and of one matter made and prepared: and it is found daily, that in the generality they can let all into a perfect degree, as being descended from the Center, can preserve the Center as the Root, and can bring things to right within and without, tending to

that end, for which it is prepared. Thus I wish the Reader, to whom I faithfully intimated the Manuals of it, prosperity and success in the preparation of it, that it may be unto his health: the work will praise the Master, upon my Oath I further inform you thus, that four things are required to make a perfect Philotopher,

and true Physician.

First, he must be importunate and servent in his devotion to God, as the highest heavenly Phylician, to ask of him grace, wildom, understanding, and his bleffing upon his undertakings, that if may appear unto the world, that God grants

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things for the good of men, that he may be praised and magnified for such benefits: and is to shew himself in his life and conversation godly

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Secondly, a Physician ought to know the difeases, and to distinguish the one from the other, and what proper remedies he is to use against these diseases: for without the knowledge of difeases a Physician is not perfect: mans complexion must be discerned, the cause of the disease search'd into, and the means well considered, that no contraries be applied, whereby further troubles are caused: proper remedies fitting the disease must be applied, that restitution be made unto former health.

Thirdly, it is requifite, that he read frequently the writings of ancient Philosophers, and read them over and over, and take notice in what they do concurr and agree, and where they aim all at one mark, then he that hath understanding will discern the good from the bad, Sophistry from truth: the ancients knew many good things, for mine own part I must confess, that I borrowed the fundation of my knowledge from them, which made me to lay it to heart, and am thereby moved to leave for others also a corner-stone, that truth may further be confirmed, and the grounds of it made easier, clearer, plainer, and more manifest by a further knowledge of my writing.

Fourthly, a Philosopher must learn to Anatomize things in Nature, to know what they contain within and without, to separate the poyson from the Medicinal quality. Hereunto belong several Manuals, how to dissolve, separate, exalts

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and prepare fully Metals, Minerals, Vegetables, and Animals. He that hath learned all thefe, he may discourse wisely of things, confirm their grounds in truth; but others, which are ashamd to work herein, cannot glory in any truth: because by the receipts found in other mens writings, are these men led, and made a trade of other mens writings, not endeavouring to learn more in their own experience : I am not ashamed to learn daily, because Nature is round and endless, cannot be comprehended fully, by reafon of the shortness of mans life, and none can by that there is nothing left more for him, to learn. No fuch matter. Thus you see, that Gods bleffing must be obtained by fervent and frequent praying unto God, the causes of difales must be known, their cure must be ordered according to the direction of Philosophick writings, adjoyning an experimental knowledge thereunto. He that doth, and knoweth these four things may glory in his ways, confirming things in deeds, and not to exercise a trade upon other mens receipts. My Medicaments, if well prepared and duely used, will by Gods help make known, that they received their strength from God, the maruellous Creatour to perform these things, which ignorants, and men of little faith cannot comprehend: by daily experience faith getteth strength, that man may praise the higheft, who hath put fuch vertues into natural things, for the which mortals are not able to return fufficient thanks. As much as lieth in my power I will praise the Lord day and night, and is not possible to require him in any other way. At the closing observe thus much; in School long discourles

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discourses are made of the three principles of all things, of the matter of heaven, what it is made of, and on what the earth doth reft, how the Elements were made, and of the beginning of the Firmament, and of feveral opinions they are about the original causes of Metals, Mi. nerals, Vegetables, of their qualities and properties of the original of man, and of other Animals fearching in their conceits into their lives, vertues &c. But my Son hearken unto me, and take notice of what I fay: all their pretended fayings are's theer nothing, they speak ignorantly without any certainty: because they have no experimental knowledge, having laid no foundation, nor have they learned any true decision in their demonstration: Thoughts pay no Cufton, or Toll, they fly into heaven, descend to the neathermost parts of the earth, if experience and their thought do not concerr, then their thoughts are found a meer opinion, then they must confess, I did not think it could be fo! Mans thoughts are fitly compared with a dream, because nothing follows upon an imagination; Natures secrets must be studied experimentally. If Artists, or Mechanicks would imagine to work fuch, or fuch things, be it Watches, or other curious Metalline works, but doth-not invent fit infiruments, whereby to make that work they have in their fancy, what can they produce by that imagination? An empty opinion, and no Art. So in the knowledge of Natural things, their fecrets require a greater exactness to be searched into, which to lazy unexpert men scem strange and impossible. I tell you there is required an exact diligence to find that, which lieth hid in them, it must be done by feparation its Medicinal parts, &cc.

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Mature must be anatomized, good and bad in must be discerned, what is contained in each is Center, for the general, and what corneth

fom it in particular. Therefore the Macrocofme and Microcofme, yea, things which grow and are found therein, are onpared to a round Circle, in whose middle fac is a Center, let the Circle be turned which myit will, it keepeth round every way, and its Center stayeth unremoved. A Philosopher also auf know rightly the Center of each matter, which must stand unremoved in every substance, in the fubftance may be turned any way he pleafon, and make of it several forms, according as it received its power from above. I speak now to betaken notice of thus: I take in hand any nauralthing, disfolve, or open it by a Key, which 0 sthe means of the unfolding, and fearch therein ic by a fire's proof, which is the mafter of all x proofs, what may be made of it : Here I find T smany wonders and qualities, which I never k thought of, much less had I experience of. in

Of natural things are made Powders, Orls, water, Salt, Volatile Spirits, and Fumes. In the preparations are beheld wonders upon wonders, witness the distillations, digestions, and pure relactions. There are found and seen navy spiritual and corporeal colours, which appear black, and with a reflexion of all manner of insprince led colours, which cannot well be described, and unexpert men hardly believe it. From these preparations are several qualities felt, the one is corposite and sharp, the other is pleasant and mild, the cne is sowre, the other is sweet, according as they

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Of the mystery of the Microcosme,

they are prepared, fo they yield good and bad bad bad poylon or Phylick : for a good thing can be made the worst poylon, and the worst poylon can be turned into the best Medicine: which is not so great a marvel, because all lieth in the preparation of things: though every one cannot conceive of it, yet it is fo, and will be a truth for ever, be cause nature hath manifested her self thus by ex-

perience.

A blind man cannot tell how the inward parts of mans body are conditioned, but the feeing Phylician, who anatomizeth the body, he can judge of the fituation of the Heart, Brain, Liver, Lungs, Reins, Bladder, of the Entrals, and of all the Veins, and knoweth in what form and condition they are. But before he hath made this anatomy, all these were hid from him, a Miner which seek. eth for Oars, he doth not know what riches he may expect from Metals, unless he open the Oar, and to fine it : what he findeth in it by fire, then he may know really in his calculation, what riches he may expect from it. So other things must be proceeded in, which true Naturalists will endeavour to do, and not prate of things only without experimental knowledge, disputing of colours with the blind man; learn to know the ground with your own eyes and hands, which Nature hideth within her, then you may fpeak wifely of them with good reason, and you may build upon an invincible Rock. If you do not fo, then you are but a Phantastick prater, whole discourse is grounded on fand without experience, and is foon shaken by every wind, and me ined in the end. The ground of this knowledge must be learned as you heard, by anatomizing

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and separating of things, which by distillation is deknown: where every Element is separated part, there it will be made known what is cold, or moift, warm, or dry. There you learn to how the three principles, how the spirit is sepaated from the body, and how the Oyl is sepaated from the water, and how the Salt is drawn from the Caput more of each matter, and is reduced again into a spirit, and how these three are afterward joyn'd again, and by fire are brought into one body. Further is here learn'd, how each fiet its separation, and afterward in a conjunaion may profitably and fafely be used for their leveral uses they are prepared for thall which must be done by a medium. At the first Orestion man bearthly and gross, but his Sout, Spirit, and Body being feparated by death, putrifieth under ground, and when the Highest cometh to judgement, he is raised again, his Body, Soul, and Spi-Accometh together according to Faith and Scriptire; that body is no more earthly, as it was formetly, but is found heavenly and clarified, glittering as the Stars in the East, and like the Sun is len, when all the Clouds are past. So it is here, when earthiness is broken, divided, and separated, then the three principles of the dead substance are made apparent, the dead one is fortaken, the live ing power comes to her perfection, because her offiniction is laid afide, that the vertue in the operation may be manifelled; In this separation and manifestation is then known what these three principles are, which are fo much discoursed of, namely Mercury, Sulphur, and Salt, according to the condition of the Subject. He that doth not think it to be true, let him go to the end of the

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World, where he thall feel all what in his dimb capacity he could not comprehend: If any one should intend to teach me any other with a prolixity of words, he may fill me with words, but he must prove it really also, for without that I am not bound to believe his words, but define some fign, as Thomas one of the Twelve, who look'd for an Ocular demonstration : I might have left out Themis, but being there is a Gulf between a spiritual and worldly unbeliever, I gave liberty to my mind to speak it, for there is a great difference in heavenly and worldly matters. touching faith and things comprehensible, and there is that difference found also in fidereal and earthly things: for fidercal things are comprehended by sharp imagination, and Arithmetick rules, but to the finding out of earthly things there belongeth speculation and separation : with speculation must be joyned an intention, and an apprehension is annexed to speculation, the former is done spiritually, because the spirit of man doth not reft, defireth to apprehend more qualities of the spirit in things natural : every spirit fill draweth its like: the reft is earthy: for an earthy body separateth by manuals the earthly body from the spiritual particiand so the one may be differend before and from the other. Whereas the foul in both sheweth her felf really, therefore is the in all really, for the tieth the heavenly and earthy together like a bond, but when the heavenly is leparated from the earthy other the foul allo must footake her body, then you have separated and received the three as apart, which atter a true knowledge and conjunction can afford fuch a triumphing and clarified body which is

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find in a better degree of many thousand time canfe the groffest is laid afide from the earthy.

For when heaven and earth come to be remed by the great Createur, then the greatest an will be confurned by fire, and by that purewit will be exalted to the same degree with the fire evenly, and let into the fame line, for each all screated by one, each all is ordained by one, and hough through fin by one man all was corrupted mto death, yet all is by one brought to a better fate of lite: and the only Creatour intends to whee all by fire, and all must again become one, which will be that heavenly effence, to which the ambly gave way by means of the fire: the eternal glory leaving a room for devil and death, from whence they shall look on the elect, admiring the gest Majesty and glory of God, which in a divine effence of three diffinct persons is all in all: and hath created all.

Thus the three persons in the delty have held forth in us three invilible effence, giving thereby to understand by an infearchable wildom, what their creature and order is : we men are too weak to tome higher; God is and will be God, and wemen must be content with fuch gifts afforded unto us: hereafter shall be accomplished that which is prophefied of by Prophets and Apostles, and now are conceived of only by way of faith, herefore we ought now to be contented, what by Nature is intimated in a visible way : other things momprehenfible unto us, and matters of faith, will appear better to be understood at the end of the world, God grant unto us all a true knowledge of temporal goods and of the eternal.

At the cloting of this I fay, that this is the whole Ec 2

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whole Art and whole foundation of all the Philofophick speech in which is that fought, which many defire, taking great pains, and making great expences, namely to get wildom and judg. ment, a long life, health and riches of this world comprehended in few words; as for example, First you must know, that I will shew unto you fuch an example of the Animals, which in the appearance is a mean and poor one, but of mighty confequence, if rightly confidered. The Hen layeth an egg, the same egg is by heat brought to a hardness or coagulation; by a further heat it is brought to a putrefaction, where it is corrupted: in this putrefaction the egg receivetha new Genus, wherein is raised a new life, anda Chicken is hatch'd, This Chicken being perfect, the shell openeth making way for the Chicken to cree forth, this Chicken coming to a further ripenels and age, increaseth further in her kind. Thus Nature furthereth her own kind, and augmenteth Wore ad infinitum. True, the egg is not prima materia of the Cock or Hen; but the prima miseria of their flesh is the hirst feed, out of which the ogg is gone into a form, which by the equal perture of the motion of both is driven together and united, from thence by a further heat it went to a putrefaction, from thence into a new birth, which new birth ftill propagateth and increafeth

So it is with man, torrone man alone dannot produce a new birth, nucles both feeds of reale and terrale be united, for after this conjunction through Nutriment of the body, and continued natural heat of these two seeds, which in the Center are known for one Nature, get a new life, and more men are begotten, which propagate sin-

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ther by their feed, by this means the whole world is fill'd with men. This feed of man is the noblest fubtilest blood of a white quality, in which dwelleth the vital Spirit, which is driven together by motion. If these seeds of both kinds by their defire of lust are together united, and their Natures be not corrupted, or else are contrary one to another, then there is preserved a life by a hear, and brought to perfection in the mothers womb, and another man is brought forth, Thus mark be spoken of the seed of Animals.

The vegetable feed is made palpable and vifible which from each kind of herb is feparated and propagated in the earth for an increase, which feed must first putrifie in the earth, and then must benourished by a temperate moisture, at last this feed by a convenient warm air is brought to a pers fection, thus Vegetable, are increased, and in their kind preferred: but the first beginning of a vegetable feed is a spiritual essence or aftral influence, whereby in the earth was gotten an imagination, and became impregnated with a matter, out of which by the help of the Elements it cime to be femething: what form of feed the earth was delirous ob after the heavenly impression, that form it received first, and brought it to a kind, which bringeth a further increase by its palpublic feed in the generation, hereby man may try his further skill; but he is not able to create a new feed, as Nature doth by an influence from acbove only he is able to increase a formed feed.

Of Metals and Minerals I inform you this, that there is one only Almighty Being, which is from eternity, and abide h unto eternity, which is the Creator of heaven and earth, namely the eternal

Ditty

of the mystery of the Microcosme,

Deity in three distinct persons, which three in the Deity are a perfect divine Being: and though I confess and acknowledge these three persons, ver I confess only one God in one Being. This I do now speak as a Type of the first seed of the three principles, that the first beginning to beget Me talline feeds is wrought in the earth by a fiderial impression, which quality present from above into the neather as in the belly of the earth, and worketh continually a heat therein, with the help of the Elements; for both must be together: the earthy affords an imagination, that the earth is fitted for conception and is impregnated, the Elements nourish and feed this fruit, bring it on by a continued hot quality unto perfection, the earthy Substance affords a form thereunto; thus at the beginning the Metalline and Mineral feed is etfected namely by an aftral imagination, Elemental operation, and terrefirial form: the aftral is heavenly, the Elementary is spiritual, and the earthy is corporeal, these three make of their first Center the first essence of the Metalline seed which Philosophers have further fearch'd intoe that out of this effence there is become a form of a Metalline matter, palpably joyned together of three, of a Metalline Sulphur heavenly, a Metalline Mercury spiritual, and a Metalline Salt bodily, which three are found at the opening of Metals: for Metals and Minerals must be broken and opened: Minerals are of the same sanguinity, of the same quality and nature, as Metals are, only they are not sufficiently ripened unto coagulation, and may be acknowledged for unripe Metals, for the spirit in them is found as mighty Metalline as it is in the perfecteft Metals. For Metals

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Metals may be destroyed and easily reduced unto Minerals, and of Minerals are prepared Medicaments, which ripen and transmute Metals, which must be noted : and it is done, when Spirit, Soul, and Body are separated and purely re-united. The temaining terrestrity being put off, then followsh a perfect birth, and the perfect ripening by heat performs her office, that Spirit, Soul, and Body at the beginning in their first feed have been sheavenly water, which begot these threes out of which three is become a Metalline Sulphur, a Metalline Mercury, and a Metalline Salt, thefe in their conjunction made a fix, visible, palpable body; first began a Mineral one, then a Metalline by an aftral imagination, digested and ripened by the Elements, and an earthly substance are made formal and material.

Now when these bodies of Minerals and Metals are reduced to their first beginning, then the heavenly feed doth appear and is spiritual, which spiritual must become an earthy one by the copulation of the Soul, which is the medium and middle bond of their Union to make a Medicine out of it, whereby is obtained health, long life, wifdome, riches in this mortal life: this is the true perme of Philosophers, long fought after, but not known : whose light was defired of many to be feen, and is even the first matter, which lieth open before the eyes of all the world, few men know, it is found visibly in all places, Namely Mercury, Sulphur, and Sale, and a Mineral water or Metalline liquor, as the Center, separated from its form, and made by these three principles.

The Heavenly Physician, the eternal Creatour and inexhaustible fountain of Grace, and the Fa-

4 Of the mystery of the Microcosme, ther of all wisdome, Father Son and Holy Ghe in one Deity, teach us to know really in a de gratefulness his wonderous works, and make is cobeirs of his everlasting goods, that we after samporal revelation may in a true light feek for heavenly treasures, and may possess them etermi ly with all the elects, where there is unspeakable glory without end, which is attained unto by faith in our Saviour by bringing forth good fruit, by loving of our neighbours, and helping the the needy, which must be made evident with an simblameable life, and due obedience to God. archeir conjunction made a fire, vilible, pulpulle body s first begin a Min red one, them a Metalline bean affeal imagination, digerred and a geised by he Elements, and an a thiv lebitance are made. Jorgan ber intered Now when their the said Me. heavenly feed doth appear and is fourit al, which spiritual must become an carriny one by the copulation of, the Sonles which is the medium and middebace of their Way to make a Medicine out

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lum and made by their three trinciples. I The Heavenly Pin mean, the eternal Credtour and incompanied to be seen of Specimentary

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Of the most Eminent and Incomparable

### PHILOSOPHER

BASIL VALENTINE,

Frier of the Order of the Benedicts.

#### THE FIRST

Whereof declareth his Manual Operations, how he hath made and prepared his fecret Medicines; the Stone Ignis out of Antimony, and last of all the Philosophers Stone.

#### THE SECOND

Discovereth things Natural and Supernaturals as also the first Tincture, Root, and Spirit of Metals and Minerals; how they are conceived, ripened, brought forth, changed, and augmented.

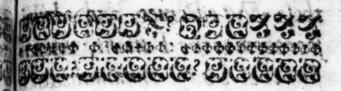
Printed heretofore in the German Language, and now for the good and benefit of the English Nation, Translated into English.

#### LONDON,

Printed by S.G. and B.G.by Edward Brewster, and are to be fold at the sign of the Crane in St. Pauls Church-yard, 1670.

ghyg hygile is it JIHI BATELL S TENT E 13 frier of the Dodgwood be Re-R THE HEALTH Whereof declareth his Manuel Oper 60 Carregus Readernes vale scane lens Mesh properties of the second of delicanic Rexperienced Falologies Ba Legennoe T. be for Some strain With the Mental Section and and we of nebe mast perspicuous and back against son Bond and the to fight to our he board, or mere the thed If were directly the his interper and are to be load it trait of or the Creek

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## E PISTLE

TO THE

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Controus Readers

Treatifes of that incomparawexperienced Philosopher BaWalentine: The first wherefive his Manual Operations, is
not of the most perspicuous and
worst of all his Books, which
worsh left behind, or were publed: If you'do rightly prepare

The Epiltle

those Medicines, and admin E fer them to the Patient, yours! in find that I have communicated a hi you a precious fewel. And a moreover, that you might no m want these Noble Medicines, in b cafe you should mant either skill, so or time, and leasure to prepar va them. I am resolved with the 4 fistance of Almighty God, to pre k pare almays some of the Magi y stery of Antimony of our Roll of sopher, which be reacheth you won make out of Mercury and Amilia mony, and bash been founds in me and many others a most excells lent Medicine in many despense in distempers, and do intend to leave w it with the Stationer, Mafter 19 Edward

to the Keader. in Edward Brewster, at the Crane Rauls Church-yard, that bath 01 been at the charges of the Printing of whis Book; so that you may buve inthere, whenfoever you bare occasion for it, and at foreasonable a price, as you your self m will bardly be able to prepare it of an a cheaper rate. But you are to re knows that I have exalted this gi Medicine, and prepared it much lo better than our Philosophers bewounded bave fermented the same in with a Volatile Effence of Gold of mand them fixed them together, for bat I do account this Magisteriwww. Antimonio Solare maydeofervedly beiefteemed a Panacaa. But became the Stone dothera-

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The Epiftle

quire a Medicine of another nature, I have added our Philoso. phers Medicine against the Stone, which you may bave likewife as the affresaid Stationers-shop. No veribeles I have added some things which in my pradice I bave found to be extraordinary good against the Stone, to the things which our Philosopher make use of And baving thus exalted this Medicine, I do not donot but you will confess, after yen bave used it, that you never bave found a more powerful Medieine against the Stone. And because you want many a time a very good Purge, which yet our Philosopher bath not in this Book

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of bis, I bave likewife provided for you a gentle, yet excellent Purge, made out of the above said Magisterium Antimonio-Solare, of which I am sure, and you will find it by experience, that it purgeth the body very gently of all noxious humors, of what quality foever they may be, so that it may rightly be called a Purgans Universale. And thus I bope these ibree Medicines will serve you,
if not absolutely for all distempers,
yet for the greatest part of them,
well in Chyrurgia as Medicina; and you will not be necessitated great many uncertain Remedies and Receits.

population of the major and the property and the TOTAL DESIGNATION a grimmon concellent もず printer of the township ofter and Antimorno-Sohre graphed Less Jace, and you with find it by experience, ingine on things with they cary gently of all constructions of which and In the ver the unitar be, for that it my rightly be colled a furgans Universale And thus Loope thele W when I the Licines will ferrye you, ino ce foliacly for all differences. at for the grovel have of them, pro-G a nettin Christinia on Madicinging yourself at benecessingled h 10,30 To spi santing of the con fe C agina transferrance for Mes in bill I

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THE MANUAL

# OPERATIONS

OF

### BASIL VALENTINE,

Whereby he he hath prepared his Medicines:

In the Name of the Eternal Trinity, God the Father, God the Son, and God the Holy Ghost, I Basil Valentine do here set down those Manual Operations, whereby I have prepared my following Medicines, which by God's assistance have made me a successful and

farce ever failing Physician.

But before I fet forth those Medicines, I must here remember, as many Authors have done before me, which I well approve of: That the Ancient Searchers of Nature, who have lived long ago much before me, have written of a Bird, named by them Phanix, and is still at this very time called so. Not that such a Bird is really extent, or to be found in the World, that slyeth

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from one place to another, looking after her meat and breedeth her young; for indeed there is no fuch thing. But the Phanix is a fictitious Bird. which is never confumed in the fire, but reneweth her age therein, and her kind is raifed by the fire, so that the lafteth to the end of the world. Thus likewise it is to be understood of Medicines, which must cure, and by rooting out confume fixed difeates, that they must be prepared to as to be fix'd, before they can dispell fixed things. For nothing that is flight, or feeble, and weak can relist that which is strong, but the strong must be cest out by a stronger. Therefore the Ancients have invented this Bird, and compared her with our True Stone, being the Universal Medicine of the World. Besides this Universal Medicine, there are prepared many other Medicines, which indeed do not confume diseases univerfally, as our Stone doth, but do work particularly every one curing certain diseases, whereto they are ordained by the Most High from the beginning at the Creation for the good of Mankind, which are to be further prepared and perfected by the Phylician. For hot diffempers require their own phytick; cold diftempers, having their original from cold, do likewife require ? proper remedy. The like do mixed diffempers, which are of a middle Nature. All this must the skillful Phylician know and understand, if to be he intends to gain credit by his Art: on the contrary, without such knowledge, he will not in all his lite time gain any effect, but loofe his credit and reputation. For every Physician must consider, that there is a great difference betwixt those diseases, which have fully possessed, and clearly

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dearly overspread the whole body, as the Leprohe, and fuch like; and those distempers which have but taken up their Lodging in a Mans Body, sa Traveller doth his at an Inn; Such are the fereral forts of Feavers, and other the like maladies. Therefore every fingle medicine must be directed and applied to the disease, to which it s proper and deputed. In like manner External Dikempers have their peculiar Natur's, and a certain difference must be made betwixt themfor in old, lasting, and spreading Ulcers and Sores, which arise from within, another way of Gure must be used, then in healing of simple, common, green wounds, outwardly made upon the flesh, which may be well cured onely by outward application of certain Ointments, Plaithers, Salves, Herbs, Balfams, and Oiles: and (except fome Ingular accidents by the influence of the Stars of Heaven, should require the preparation of some braing Drinks to be inwardly taken) those afore-10 6 1 c 18 2 5, fif hid Medicines may be fufficient alone to cure my green wounds, without further addition of my other inward means. But this cannot be in old Ulcers, which have their original from within Fortheir original being internal, there must be internal Phylick likewife administred, whereby those humors, which keep them open, may be dried up, and their issuing forth stopped. But may fome Phylicians lay; how can we rememne in ber all this? this would cost too much labour, and much time will be spent in finding it out, and our life is too thort, death will prevent us e-ift bereing & Physician ought indeed to know it, lobe he will be perfect, and discharge his ofit. be and calling before God and the World confcienti-Gg 2

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scientiously, that the account of his stewardship may not fend him to Hell. For it is not enough that a fearcher of the fecrets of Nature faith The Earth is adorned with many sweet and delicate Flowers of all manner of colours, and that the Birds of the Air are beautified with feven colours and pleasant feathers. This is not enough to make one a Philosopher, or fearcher of Natur Areana; because every Clown may behold the variety of colours in Flowers, blue, and all form But when the ignorant Fellow by of mixtures. further enquiry is required to give an account of the original of all fuch colours, how those colours arise, and how they are driven out by Nature; he is then as learned a Master as Doctor Coxcombe, who was to tafte fome broth, whe ther it was falted fufficiently. Therefore forms. thing more is required to learn to know ever thing, and to feareh into the hidden feerets. For fearcher of Nature must know more than a filly Country-man, who only beholds the colour which every one may do, fince they are exposed to every ones view, but he must look back, and by ferious speculations search and enquire, how those many colours visibly shinning in Animals and Vegetables, are likewise set forth and do appear in Metals. If he finds and discerns this, he is then a true fearcher of Nature indeed : but without it, he is no more fuch a one, than other un-experienced Country-men. I will speak no more of this, but hereafter I must tell you, that all Natural diseases, External and Internal an caused by two things, to wit, either by an earthly and groffer medium, as by inordinate or superthous eating and drinking, or by too much care,

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fear, watching, taking cold, and the like; or elfe more spiritual and heavenly influences, as when Elemenets become infected, polluted and poifond whereby they produce many and manifold diffempers in the leffer world. The first is more opporeal, the other spiritual, for it is produced fter a kind of spiritual manner. The bodily diffempers have their feat in the blood and ftomack, from whence they work into the other mrts, and cause pain: Such diffempers may be ared well enough by more earthly and gross ways, as by purging and letting of blood. sconcerning spiritual diseases, wrought by the malignant influences of the Stars, they are not removed by corporeal and bodily remedies, for they are much too weak: But it is to be observed, that if fuch a spiritual distemper have taken deproot, spiritual Medicines are to be applied. which are of that nature, that though they do bok like corporeal ones, yet are they so prepared, that like a Volatile Spirit they penetrate the whole body, to sweep away all morbific matter, which no Medicine is able to perform, which not being separated from, lyeth as yet hidden in its gross lody. What other distempers soever there be, that do not derive their original from these two mural causes above said, they are not Accidents d Nature, neither can they be accounted natual, but must be judged to have been wrought by Witchcraft, which cannot be cured as other diffempers, and with fuch remedies: but if any defireth to be freed of them, a Magical cure must be used; nevertheless such Magick must be followed, as is not against Nature, but rather doth gite with it, and which doth not dishonour our

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Saviour, nor endanger our Souls, but worked in a way futing to Nature. There might be mad faid, and much written of these things, but! hold it needless for some pregnant reason, which do keep to my felf. For herein neither the Wird Athens can affift me, nor the Power of the Remans; neither can the Riches of Crasus or Abs fucrus pay me for what I keep back in those point of Magick, which I hope is prudently doned me. But if Vranius the Father of Saturn were yet alive, he would perhaps keep his refidence in Iron mines, that fo, besides the Harupex, like Cunning man he might give an account, who ther Haliaerus the Sea-eagle is gone, and where Alcarmefan the little Saffran-worm makes his Crimfon.

This may suffice for a Preamble to my Manual Operations, wherein I have given you this account, which will be rightly understood, when those Manual Operations of mine are industri-oully and vigoroully practiled, and his defire accomplished, and then the Eyes will be opened to behold, what now the Ears let in, viz. where Virtue lyeth buried, and Truth overcometh falle hood.

The Creatour of Heaven and Earth, the Son of God our Redeemer, the Holy Ghost our Comforter, who hath functified its, be pleased to alm me, that I may fuccelsfully finish and put a period to this delign of mine, to the glory of God, to the comfort and profit of my Neighbour, and to the promoting of the Salvation of my own Soul.

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I have prepared them in the fear and by the affihance of God, and found them helpful in the greatest distempers. The universal shall follow herereafter.

#### Of Vitriol and its Preparation, as also of its Power and Virtue.

TAke good Hungarian Vitriol, calcine it, till I it be of a yellowish colour, and no higher. Grind this calcined Vitriol small, put it into a difilling Veffel of Glass, with a long Neck, well Luted, luto Sapientie. Put thereto a large Reciver, and begin to distill day and night with a very gentle fire, that gives not a stronger heat, than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red visib e drops do come over, which work hath taken up three days and nights. This being done, take that which is left in the diffi I ng Veffel, commonly called Gaput mortuum, and grind it finall; pour mat clear Rain-water first distilled, and boil therein the Cholcotar, and the Salt of the Vitriol will go into the Water. The Water being fetted and clear, Filtreit, that the Feces may be fepersted. Let the Water vepour away gon'ly in some Glass Vessels till the Salt be diy; dissolve the Salt again in Rain-water first distilled, and le it vapour away again to drynels. Repeat this operation the third time, and the Salt of Viriol will be very fair, clean, and clear. Put this dry Salt into a Cucurbit of Glass, and pour on it the above made Spirit of Vitriol, Lute the Glass lu z

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Sapientie, and set it in digestion for some dans This being done, open the Glass, and put the m. terials together into a Retort of Glass, and diffil them first gently, and when it ceaseth to drop, increase the fire, and force it over, till nothing will come more. Let it become cold, and then take the Spirit out of the Receiver, which mut be somewhat large and strong. Put the Spirit into a Glass-body, and rectifie it by distillation, till it be freed from the flegme, and the matter in the Glass-body appear to be of a red deep brown co-Then take the Glass-body, and set it with the faid Matter in a Cellar, and there will shoot from it very fair, white, clear, transparent Chrystals. Put these transparent Chrystals into a large Phiol, with a very large and long Neck, and pour on them the first white Spirit of Turpentine, and it will boil up and foam, therefore you must be careful, and not over-hafty in doing this. The Chrystals will dissolve, and the Spirit of Turpentine will grow transparent, as red as blood. This being done, pour on it three times the weight of common Spirit of Wine, freed fully from its Flegme, so that it stand two fingers high above it. Then put a little Head of Glass upon the Neck of the Phiol, Luting it well, joyn to it a Receiver, and diffill very gently the Spirit of Wine in Balneo Maria, and the Tincture of Vitriol comes over very pleasant with the Spirit of Wine, and that which is corrolive remains behind with the oily parts of the Spirit of Turpentine, The Spirit of Wine being come with the Tincture, put it together into another Phiol, and pour on it some tresh Spirit of Wine, and distill it again gently in Balneo Maria, as you did before; if any corrolive

be come over with the fire, it will now flay behind. Repeat this Operation the third time, and the work is done and pertect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an once of well pulverifed Unicorns-horn, and let it stand in Circulation in a gentle heat a whole month. Then pour it off very clear from the Feces, and the Tindure of Vitriol is prepared for the Medicine, of a very pleafant taffe, and is to be used after this manner following, to wit, Let him that is troubled with the Falling-fickness, take half a dram of it in a spoonful of Lillium convallium Water, when the fit is coming upon him, thus let him use it three times, and this Medicine will cure him by the help of God. He that is mad and distracted, should take it likewise in Wine for the space of eight days, and he will have reason to give God thanks for it. Moreover, if it be taken in Wine, it doth resolve any hardness settled in the nerves; and if it be constantly used for some time, even the Gout it felf is confumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and lighthearted, dispelleth all sadness, and breedeth good and pure blood. It hath been found very excellent in wimmings and giddiness in the head, it comforteth the brain, and preserveth the memory. If it be administred in Consumptions of the Lungs, and any other Coughs, in the manner asoretaid, it will cure those distempers, and is very useful for many other

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#### An Addition.

Ake Sal-armoniac, dissolve a considerable quantity of it in the strongest Vinegar, and add to it filings of Copper, let it putrise in heat, till the filings are all grown friable, so that they may be grinded into powder, and you will have a

yellow powder, which Edulcorate well.

Having done so, dry the powder, and pour on it the red Aquavite vitrioli, which hath been difilled over with its proper Salt, so that it cover it all over; fet it thus in heat, and the powder of the Copper will be dissolved in the Oyl, but there must some fair Water be mixed with it, then draw it off in Sand to dryness, and the flegme comes over: The remainder force out of a Retort in an open fire, and you will find an oleum Veneris. green, transparent. like an Emerald. Put again into this oleum some of the powder of Copper, and it will be presently dissolved in it. coagulate it to drynels, and you have a powder; half an ounce whereof will transmute a whole pound of Iron being in flux; into very good Coppers 133, or hist our me state to Page circulate in Leaction eight says. Thus the excess

ogu the of the sweet Essence of Vitriol garage

The sweet Essence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimstone. To obtain this, proceed after this manner. Take of the best Vitriol you can

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get; dissolve it in fair Fountain-water; after this take Pot-ashes, such as Dyers use for their Dying, those dissolve likewise in fair Fountain-water, let it settle well, and then pour off the clear from the dregs, and add it to the Solution of Vitriol, and one will inflame the other, and cause a separation. For the Sulphur of Vitriol doth separate it self by precipitation. Make a considerable quantity of it, and Edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

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Take now this Sulphur, and Sublime it by it felf, without any addition, and there will remain fome Feces, which separate and put away. Then take the Sulphur, and grind together with it half its weight of common Salt of Tartar, and difill them together through a Retort, and there will come over a reddish oyl, Pour to this oyl some distilled Vinegar, and there will precipitate a brown powder, and the Spirit of Tartat remaineth in the Water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done pour fome Spirit of Wine on the said powder, and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goethinto the Spirit of Wine, and fwimeth upon the top in forma olei, like oyle of Cinnamon. Then separate the Essence from the Spirit of Wine, by means of a separating Glass, and keep it very carefully for use, it being a great treasure.

# The Use of this Medicine.

This Essence of Sulphur, four grains of it being taken in Balm-water, dryeth up the bad humors of the blood, strengthens and incites Men and Women to Copulation, cleanseth the Womb, hindreth the Rising of the Mother, and breedeth good Seed for the Procreation of Children.

The same quantity being taken in Parsley-water, and continued for a fortnight, doth consume all slegmatick humors of the whole body; cures the Dropsie radically, drives out the putrified Blood, openeth Imposthumes, yea, you will find it really and in truth to do wonderful cures, if you will be industrious and careful in the preparation thereof, but you must never whil'st you live, forget God your Creator, to call upon him for a Bleffung, and to render to him thanks for all his fatherly benefits he hath bestowed upon you.

Note, This sweet Essence of Vtriel hath that Eminent Physician Doctor Hartman taken out of this Book, and inserted in his Praxis Chymiatrica, sub still lepra, where he doth explain something this Process.

The Preparation of the Stone Ignis.

Ow will I teach you the chiefest preparation of Antimony, and the use of it in Medicine. In this Antimony are hidden, and found so many wonderful mysteries, that there is none too old to learn, and to search to find them out.

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Therefore I will instruct you here to make only some preparations, which also are required to

other things.

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Take pure Mineral Antimony, which is brought from Hungary, grind it small, and wash it very clean, that the earth may be separared from it. Take then a pound of it, mix with it as much of fluxing powder made of Tartar and Nitre, cover it with commou Salt, and melt it down in a Crucible with a firong fire, when it is well melted like Water, let it cool; pur again to it the like quantity of new fluxing powder, and melt it once again, and then the Regulus will be clear and pure, Add to this Regulus its weight of Nitre, and melt it down. Pour it out together, and beat off the Scorie, and put again to the Reguhis its weight of Nitre, and melt it. Repeat this till all the Regulus is gone into Scorie, which you must carefully keep: They will burn upon the tongue like fire. This being done, take the matter fo gathered grind it small, and edulcorate the Salt-peter from it, and there remaineth a brownyellow powder, which dry and keep, it looketh like grinded glas. Take now a common Regulus of Antimony, made with Salt peter and Tartar, grind it small, and put it into a round Glass, which must not be too high, and fasten a Head too it. Sublime your Regulus in Sand by it felf withou any addition, Iweep the Sublimate with Feather again into the Glass, and Sublime it again; Repeat this fo long, till nothing do tile, but remain red and fixed in the bottome. take this fixed Antimony, and put it upon a Stone in a Cellar, and in time it will be dinolved into Water, which diffill in Balneo Marie, until the lixth'

fixth part only of the Water do remain in the Glass. Set this in a cold place, and there will shoot reddish Chrystals, which dissolve in Rain. water, Filtre it, and draw off the Flegme to a thickness; set it by as before, and the Chrystale will shoot white and very pure, like unto Salt-peter: this is the Salt of Antimony. Take thefe Chrystals, and pour upon them pure distilled vinegar, and they will dissolve in the Vinegar. Then diftill the Vinegar, the Glass being very close Luted, forcing at last the Spirits into the Vinegar, and then the Vinegar is prepared. Take this Vinegar, and pour it on the prepared brown-yellow powder, and fet it in some warm place, and the Vinegar will draw out the Tincture of Antimony altogether red within half a quarter of an hour. Pour off this Extraction together, and fet it to digest for eight and twenty days in Balneo Marie. Afterwards distill from it the Vinegar through an Alembick in Sand, forcing in the end the Oyle into another Glass, which comes over with many strange and wonderful Veins: Rectifie this Oyle in Ashes, and the rest of the Vinegar, if any be left, will come off, and the Oyle remaineth very fweet, and of a pleasant red colour like a Ruby. Thus have you joyned the Sulphur with the Salt of Antimony, and brought it over like an Aqua vite, which keep very care-

Furthermore, take again a common Regular of Antimony, made with Salt-peter and Tartar, and beat it to powder. Then take of strong distilled Vinegar three measures, [alias, one measure] id sit, tour quarts and a halt. Put into it of Saltar moniac: Of Salt of Tartar (wherewith I will

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teach you hereafter at the end of my directions, where I intend to write of the Philosophers Stone, to prepare Spirit of Wine) likewise eight nunces. Digest this to the Evaporation of the Vinegar, and mingle with the Salts three parts of Venice Tripoly, and distill the Spirit, which is of a fingular nature and property. Pour this Spirit on the pulverised Regulus of Antimony, and having the Glass well Luted, let it stand in digestion fixe teen days; then distill the Spirit from the Matter to a dryness, and grind four times the weight of Filings of Steel with the same, put it into a Retert, and putting thereto a large Receiver full of Water, distill it, forcing at last with a strong fire, and the Mercury comes over in Fumes, and is quickned in the Water, which is the true Mercu-

wof Antimony.

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Take common Spirit of Vitriol, add a little common Water to it, and put your Filings of Steel into it, let it stand till the Filings are diffolved, then pour it off clean, and put away the fees. Afterwards distill the Spirit in Ashes to a thickness, and set the Glass in a cold place, and there will shoot good Vitriol of Iron, which take, and having first vapoured away the Flegm, mingle with it three parts of the powder made of burned Pothards of broken Pots: put it into a Retort, draw off the Flegme first, then force the Spirit with a strong fire into a proper glass, which redificto the height, and there will remain an OyP in the bottome. Pour this Oyle upon the Mercary made before, and draw off the Flegme in not Ashes, and the Tincture of the Aqua vite rmains behind, and doth Precipitate the Merany into a fair high coloured powder of very The Conjunction of the three Principles, Sulphu, Salt, and Mercury of Antimony. An

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Take then of this Precipitate well Edulcorated with common Spirit of Wine, one part; and pour on it of the above mentioned sweet Oyle, three parts, in a Phiol, so that the Phiol be not above half full.

Then Seal it Hermetically, and place it ins
Phylosophical Furnace, and the Precipitate will be
dissolved in that continual heat. Open then the
Glass, and continue a strong Fire, till the Matter
become a fixed Powder, and do fix, and then the
Stone ignis is prepared, of which I have written
This Stone is a particular Tincture in Mens bodie
as well as in those of Metal. This may be used
in many hard and dangerous distempers, as I have
set it down in the directions for the administration and use of the same in the Triumphant Chariot of Antimony.

#### An Addition.

Take of this Stone, or particular Tincture, half an ounce, cast it upon twelve ounces and a half of pure Silver, or upon as much Pewter or Lead, let it slow very well for four and twenty hours; then drive it off clean, and Quart it, as Tryes and Retiners do, and you will find in the Silver two ounces and a half of very good Gold, and in the Pewter or Lead one ounce, upon the Cuppel Another

Another Medicine made out of Antimony and Mercury, and of its Ffects in outward Sores.

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Take Hungarian Antimony, and Sublimed Mercury, and grind them well together, and difill them through an Earthen Retort, forcing them at last with the strongest fire imaginable, and you will obtain an Oyle, which separate and keep apart. Put away the quick Mercury, if fobe there be any, and the Cinnabre you will find in the Neck of the Retort. But as for the Caput mortuum, grind it small, and put it into a new Retort, and having poured on it the Oyle, first made warm, distill it again from it. Repeat this to often, till the Caput mortuum remain behind like Ashes, and then your Oyle is prepared. After this take so much fresh Antimony, as first of al the Caput mortuum did weigh, grind it finall, and pour on it the Oyle first warmed, and so many times distilled as before, till the Oyle be come over as red as a Ruby, and the Caput mortuum likewife remain like Ashes in the bottome of the Glass, and then the Oyle is prepared.

The reporation of the Sublimite for this Work.

Take one pound and a half of Hungarian Vitriol, one pound of common Salt, tour cunces of Salt-peter, grind this together, and put one pound of Quien lilver into the bottome of a Glais-body; place it in Sand, to that the Sand do not come above the Matter in the Glais; put a Mead thereupon, and give it a convenient me;

and the Sublimate will stick to the sides of the Glass, which is to be used to your work.

Take the above prepared Aqua vita, and add to eight ounces of it, three ounces of Salt-peterwater, and distill it out of a Coated glass Retort, and you will have an ounce of the Aqua vita remain behind fix'd. Then put again to the Aqua vita, one ounce of fresh Salt-peter-water into a Retort, and distill as before, and there will stay more behind. This addition of fresh Salt-peterwater to the Aqua vita, as distillation out of a Coated Retort, as hath been said before, repeat so often, till all remain fixed in the Retort.

## The Salt-peter-water is made thus.

Take unburnt Potshards grinded small, and with three parts of the same, grind one part of purified Salt-peter; put into the Receiver half a pound of Water to one pound of Salt-peter, and force the Spirits over into it. That which is fixed with this Water, put into a Glass body, and pour upon it the common Aqua vita vitrioli, so that it be four singers high upon it. Then distill it till the Matter become dry. Take out this Matter, and dry it yet more, that the rest of those corrosive Spirits may evaporate; then edulcorate it well with Spirit of Wine, and the Medicine is prepared.

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Three or four grains of this Medicine being taken in some good Treacle for some days, cureth the French-pox, nay, there is no sore so old and lestered, but is cured infallibly by it. I have used with it likewise many spreading old running Ulcers, as Fistulas, Cancers, the Wolf, and the like: for which many have with their prayes given thanks to God, and me for the Physick. The Name of the Lord be praised therefore.

Note, This Essence of Antimony harh been prepared by divers Eminent Physicians in London, which had communicated to them this Process out of the High-Dutch, and hath been used with very great benefit in many desperate distempers, and dileases which were accounted incurable.

Though many more, yea numberless Medicines, may be prepared out of Antimony, as Aqua vive, Powder, Extractions, Vitra, and the like, of which you see my Triumphant Chariot: yet have let down here only such, as will be a sure remedy hany distemper almost, as well inwardly as outwardly applied.

The Preparation of a Medicine out of com-

Take common Sulphur, and grind it finall. Then grind with it three parts of calcined Vitriol, the together into a high Cacurbit, and Sublime

it in Sand, till nothing will Sublime more. The then these Flowers, put them into a Glass, a pour on them a common Aqua vita Tana TA which hath been dissolved in a Cellar, so that the fwimm on the top of it a hands breadth. Plac Cora it in a convenient heat, and the Sulphur wi of b open it felf in few hours, and become transp ate rent.red like a Ruby. This being done, pour Power the extraction into another Glass, and put to verif very good diftilled Vinegar, and the Sulphurfil berat to the bottome with a great stink. Pour off the away Aqua vita, and edulcorate well the Sulphur, a phire dry it gently. Put this Sulphur again into and likew ther Glass Cucurbite, and pour upon it Spirit dals; Wine, which is prepared with Philosophia Wine Tartar fet it in heat for three days, and the Spin Ting of Wine Imbibeth again that excellent Tindur go in of the Sulphur: Then pour off the Extraction which and draw off the Spirit of Wine with a prem of the ftrong fire in Sand, and there will come ow that with it a pleafant fweet finelling Aqua vite. Har like a ing done fo, rectifie the Oyle in Balneo Marie and draw off the Spirit of Wine gently, and the Aqua vite Sulphuris remaineth in the bottome.

## The Use of this Medicine.

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Six or eight drops of this Oyle being taken in a Spoonful of Wine, are good for those that the Marc in a Consumption: it is good likewise for Coughs, openeth the Breast, and Ulcers of the Breast, a also Imposthumes; it relieves a again the, whatsoever may occasion any putrefaction in a might mans body, if the use of it be continued for some time.

The Preparation of the Tincture of Corals.

that on them a common Spirit of Salt, and the Plac Corals will be diffolued. This being done, draw r wi of by distillation the Spirit of Salt, and Edulcoanin are them well. Then take to one Marck of this our a lowder, half an ounce of common Sulphur pulto verifed, and having mingled it together, reverbrate it very gently, till all the Sulphur be burnt ff the away. Having done so, grind as much Camand likewise away. Then Edulcorate well the Corit of als, and pour upon them high rectified Spirit of hid Wines and digest them for eight days, and the Spin Tincture of the Corals will Elevate it felf, and go into the Spirit of Wine. Then pour off that tion which you have extracted, and after that draw of the Spirit of Wine fronrit, and there remainover the Tincture of Corals behind in the bottome lar like a red fat oyle of Olives.

## The Use of the Medicine.

mie. the

CIx drops of this Tincture given in a Spoonful of Wine to those that are bereaved of their Senles, restoreth them again. This Tincture na comforteth likewise the Brain, and strengthens hat the Memory, dispelleth sadness and melancholy, for makes lighthearted, breedeth good blood, and he thengthneth the heart. It is such a noble Mediof time, for which we are bound indeed to bless Ala pighty God, Hh 3

## Of the true Solution of Pearls.

Take very good Verdigreafe, grind it fmall, and dissolve it in distilled Vinegar, pour off the clear, and throw away the Feces. Then diff off the Vinegar out of a Glass body to a thickness and put it into a cold place, and there will free from it a fair Vitriol: put this Vitriol into and ther Glass, and pour on it a high rectified Spini of Wine, and diffolve therein the Vitriol wer well; separate the Feces from it, afterwards diffi off likewise the Spirit of Wine to a thickness and fet it again into a cold place, and the Vitriot from ethagain. Put then the Vitriol into a Glass bo dy, and draw off by destillation the Flegmen Balneo Marie, till the Matter become dry ; taken out, put it into a Glass Retort, and distill once more with a faronger fire in Sand, and you will obtain a pleafant Vinegar. Dissolve in this Vine gar as many Pearls as it will dissolve, for this Vinegar worketh very well upon them, diffolieth the substance, but not the shells.

The Pearls being diffolved, draw off the Vinegar in Balneo Maria, till the I carls be very dry: Then take them out, and Edulcorate them with Rose-water. Put these Pearls thus prepared into a Glass body, and pour some Spirit of Wine upon them, and digest them in gentle heat sour and twenty hours, and there riseth a pleasant liquor from the Pearles, which doth mount and swimeth upon the Spirit of Wine like an Agna vine made of Cinnamon. Pour it off together with

the Spirit of Wine, and keep it.

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# The Use of this Medicine.

Take of this Spirit of Wine half a spoonful, so that four or five drops of the Oyle may go with it: It comforteth the Heart, gives strength to the very Marrow and Bones; cureth Swimings in the Eyes, and whatsoever may be hurtful to the Eyes. Dispelleth Rheums in the Head, and the Noise in the Ears, openeth the passage to Hearing, and is moreover a most precious treasure in many distempers.

Note, This Preparation of Pearls hath been borrowed of our Philosopher, by that Illustrious Reformer of Galenical Medicines Doctor Zwolffer halis Appendix.

### A certain Cure of the Stone.

R Of common Salt-peter well purified one pound, and as much of the common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter, and the Salt-peter will be diffolyed altogether. This being done, diffill from thence the Spirit of Vitriol in Ashes, to a thickness, and set it into some cold place, and the salt-peter will shoot again from it. Take two winds of the Salt of Wormwood; pour on them a little of the Oyle of Sulphnr made per Campanam, so that the Salts may be like a Pultise; Mix with it likewise one dram of Anniseed-oyle, and as much of Oyle of white Ambre, adding thereto a H.h. a pound

pound of Canary Sugar, and mix all these ingre- fort, dients very well together. Let him that is tor. mented with the Stone, take of this Powder even dry five or fix times every time as much as will Iye upon a point of a knife, twice repeated, and this Medicine will work upon the Stone, and break it, and throw it out radically. I have done great cures with this Medicine, for many have been cured by it. Yea, in the beginning of iny practife, I have cured one of my Brethren of his diffemper with the faid Medicine, when all the Herbs he used would do him no good. He prayed fervently for me to his dying day, and gave God thanks daily for his Creatures, feeing he had put so great virtue into them.

Note, With this Medicine very great cures have been performed, as concerning the Stone of the Kidneys, by divers excellent Physicians in Gomany.

Of the Scul, or of the Sulphur of Lune, or the Phi-Dephers Silver.

T Ake common Salvand quick or unflackt Lime, reverberate them together in a Wind-furnace with the strongest fire, extract again the Salt-peter with warm Rain-water, and coagulate it to drynels, mingle again with it new quick Lime, reverberate it, and extract again, repeat this the third time. This being done, take Calx of Silver, being after the diffolution in Agna fort precipitated, and mix it with the prepared Salt: put it into a glass Phiol, pour on it a common Aqua

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fort, fuch as the Goldsmiths use, made of Saltpeter and Vitriol, and draw it off by distillation in hot Sand, pour on it some fresh Aqua fort, and having distilled it likewise, repeat it the third time, giving at last very strong fire, that the Matter in the Glass may flow very well. Let it cool of it felf in the Furnace, and the Silver will become transparent blew in one piece Extract this with Vinegar, till you can extract no more. Edulcorate that which is extracted with Water, that the Salt may be separated from it. Cohobate Vinegar upon the dry Sulphur, till it comes over like a Saphire. Reduce the same Silver into small filings, and add to it its weight of Sal-armoniac, and Sublime it in a Glass body, and the Sal-armoniac carrieth with it the Sulphur of Lune, of a very pleafant Sky colour, Put this Sublimate intoa Dish of Glass, Edulcorate it well with Rainwater first distilled, and the Sal-armoniac will be separated. Then dry the Sulphur of Lune, put it into a little body, and pour on it good rectified Spirit of Wine, and fet it four and twenty hours in heat, and the Spirit of Wine doth Imbibe the Sulphur of Lune, tine transparent blew like a Saphire, or Ultra marin, and leaveth some few Feces behind, which separate from it.

# - The Use.

Five or fix drops of this Tincture being taken in Wine, do difpell fad and melancholy thoughts. It preventeth unquiet fleep; cureth those as use to rise and wander up and down in the night, and likewise those that are Lunaticks.

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Giveth rest to all such as are restless in the night, and is an excellent Medicine for all those that as Lunaticks.

# The Scores of Qrick of Wallacks Line, and

Furnace with a very strong fire, to bring it to an exact maturity. Then grind it small upon a warm Stone, and pour on it in a Glass body Spirit of Wine, made with Philosophical Tartar, as I shall teach in my way of making the Potable Gold, that the Chalk become like a thin Pultice.

- This being done, diffill from therice the Fleen. to the dryness of the Chalk, pour fresh Spirit of Wine on it, and distill it off again. Repeat this fix times y then grind the Matter small, and lay it on a Scone in a Cellar to diffolve, and there wil flow in few days from it a Liquor, which when you have gathered, put it into a Retort of Glas, and diffillit in Sand ; and the Flegm comes over first, which keep a part. After this there cometh a spiritual liquor, which is likewise to be kept by it felf. Moreover take Chrystal-stones, Pulverife them, and grind their weight of Live or Mineral Sulphur with them. Put then this Matter upon a broad earthen Platter, stirring it continually, and born away the Sulphur from it. Then Reverberate it in an open flaming Fire for three hours. This being done likewife, put the Matter into a Glass, and pour the lighter upon it. Take Hewife Crabs Eyes, put therh into another Glass, and pour on them of the fame figuor; let it stand pretty hot for fourteen days and nights, and there will rife from both a moisture, which pour off together very clean into a little body of Glass, and rectifie it in Balneo Marie, and the Liquor remaineth behind. Three grains of which being taken in Wine, bath wrought very great and admirable effects.

This Medicine cureth likewife radically the stone of the Bladder and Kidneys both in Men

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# An Addition.

then draw from it again several times an Aqua for made of Vitriol and Salt-peter. Diffolve it afterwards in a Cellar. Diffoll that which is diffolved into an Oyl with a firong fire. Digeft with this Oyla Calx of Lune opened with Aqua for for a Month. Reduce this Calx by melting it down with Salt-peter, and Sal-armoniac, and refine it with Saturn, then separate it, and you will have a white fixed Lune, which lay for a dry and night in an Aqua fort, and you have good Gold which endureth all tryals. L. D.

# The Preparation of the Great Philosophick Stone.

Astly, to close up all, I will now instruct you from the love I bear to God, how I have made my Universal Medicine, or the Philosopher Stone, which many Master-builders have wrought upon, and will discover faithfully and truly all my Manual Operations. You must know, that

our Stone is made out of its own proper Essences for it transmuteth other Metals into real and true Gold, which Gold must be prepared, and become a better Stone. And though nothing of another Nature must be used in the preparation of our Stone, which might obstruct its Majestick Excellency, yet the preparation of it in the beginning cannot be made without means. But observe, that, as you will hear afterwards, all Corrolives must be washed away again from it and separated, so that our Stone may be severed from all poison, and be prepared to be the greatest Medicine.

But I befeech you for Gods fake, that you will keep your Tongue, and put a feal to your Lips, that you may not discover what you learn out of this, fuch an incredible worldly excellency, to the impenitent and unworthy, that you may not participate of other Mens fins where there is no need, and thereby prepare for your felf the way Hell and everlafting Damnation, which God Almighty graciously keep and preserve you from. Wherefore observe my words, and lay to heart my Lyings, do not diflike it, that I timply relate these things, for many words avail little here, Neither let it trouble you, that the work may feem flight unto you, but confider the end that will follow. For inconsiderable is both the beginning of the work, and the work it felf : but the end is high and excellent; all which knowledge and experience will discover and bring to

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Now do I proceed in the Name of the Lord to the Work, it felf.

Take of the very best Gold you can have one part, of good Hungarian Antimony six parts, melt this together upon a fire, and pour it out into such a pot as the Goldsmiths use; when you have poured it out it becometh a Regulus. This same Regulus must be melted again, that the Autimony may be separated from it.

This being done, add to it Mercury, and melt it again, and cleanse it again. Repeat this the third time; and the Gold is purged and purified enough for the beginning of the Work. Then beat the Gold very thin, as Goldsmiths do, when they gild, and make an Amalgama with common Quick-silver, which must be squeesed through a Leather; let the Quick-silver tume away by little and little upon a gentle fire, that nothing of it may remain with the Gold, and stir it about continually with a small Iron, and the Gold is become subtile, so that its Water may the better work upon it, and open it.

# The Preparation of the Wuter.

Ake one part of Sale-peter well purined, and grind with it the like quantity of Sal-armorniac, and half as much of Pebbles very well cleanfed and washed. Mingle all these ingredients together, and put them into an Earthen Restort, that the Spirits may not come through, put the same into a Distilling Furnace: The Retore

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must have a Pipe behind, and put as large a Receiver as you can get to the Retort. The Receiver must lye in a Vessel sull of cold Water, and a wet Linnen-cloth must be put round about it, which you must wet continually with another wet Cloth, then put again so much Matter into the Retort, till all is gone into it, and then your Water is

prepared.

Take then of the prepared Calx of Gold one part, put it into a Glass body, and pour three parts of the above made Water upon it, and place it in warm Ashes, and the Gold will dissolve in it; but if it (hould not altogether be diffolved, pour more fresh Water upon it, and it will difsolveall. This being done, pour it out into another Glass, and let it stand till it become cold and it will let fall some Feces, which separate by pouring the Water from them into another Glass, fet this Glats in Balneum, Maria, and put a Head upon it, let it stand in heat day and night, and more Feces will fettle, which separate from it as before. Close up your Glass very well after you have put on the Head, and Lute another Glass to the Head, and let it stand for fourteen days in a gentle heat, that the Body may be well opened. This being done increase the fire, and distill off the Flegm to a thickness, that it remain in the bottome like an Agnavite. That which hath been diffilled, pour again into the body, having tirst made it warm, and Lute again the Head to it, and let it stand to digest a day and night. Then draw off the Water again by distillation, and pour it again warm upon it. Repeat this fo long till the Gold is come over altogether into a low body with a flat bottome. Put this spiritualized Selution

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solution of Gold again into a Glass, and pour or a considerable quantity of Rain-water, putting thereto three parts of live Mercury to one of Gold: but you must squeeze first the Mercury through a Leather, and stir it very well together, and you will see many wonderful colours; and it was do Repeat this, stirring several times, there will fall an Amalgama to the bottome, and the water will become clear.

This being done, decant the Water, and dry sently the Amalgama, which having Edulcorated very well, put it upon a broad shallow Earthen Platter, under a Cover, stirr it about continually with an Iron Wyar, till all the Quick-silver be somed away, and there will remain upon the Earthen Platter a very fair Powder of a purple colour.

Microards you must prepare your Spirit of Wine with the Philosophical Tartar, in the manner following.

List of all you are to know, that the Tartar of the Philosophers, whereby the Lock is unbiked, is not like unto common Tartar, as many to think; but it is another Salt, and springeth from one root; and this is the only Key to open and to dissolve Metals, and is prepared as follow-th. Take Ashes of a Vine, which hath born Grapes, that have yeilded good Wine; make of them with warm Water as strong a Lee, as possibly can be made. When you have a considerable quantity of his Lee, boil it away, and coagulate it to a drystis, and there remaineth a reddish Matter. Put

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this Matter into a Reverberating Furnace, and reverberate it for three days, or thereabouts, in a open fire, that the flame may play very well up it, and flir it continually, till the Matter is become white. Afterwards diffolve this verberated Matter in Fountain-water, and let it fettle, pour the clear, and filtre it, that all the Feces may be it parated, and coagulate it in a Glass-body, and you will have a pure white Salt of Tartar, from which a true Spirit is drawn.

V. Beguinus

Take now high rectified Spirit of Wine, fully freed from its flegme; put the same into a Glassphiol, with as long a Neck as possibly you can get. But first of all put into it your Salt of Tarter, and then the Spirit to the supereminency of the singers; Lute a Head to the Phiol, and put there to another Glass, let it stand in a gentle heat, the dissill gently off the Flegme, and the Spirit of Tartar is opened by the Spirit of Wine, and by reason of their reciprocal wonderful love; it comes over with the Spirit of Wine, and is unted with it. The remaining Feces, and some Flegme staying behind with them, are to be put away.

This is now the right Spirit of Wine, when with you may open that which the Lover of an defireth to know, for it is become penetrantly

preparation?

Take now the powder of Gold of a purple of lour, and having put it into another Phiol, pour on it your Spirit of Wine; put it very clote Lited in a gentle heat, and it will extract the Sulphur of Gold within four and twenty hours, of a high red colour like blood. Having done to that it doth not yould any Tincture more, pour

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off the Extraction very clear into a little Glassbody. The remainder is a white Calx, pour upon this Calx the aforesaid Spirit of Wine, and let it stand in putrefaction, having the Glass well-stopped for fourteen days and nights; and the Spirit of Wine will become of a white colour like milk, which pour off clear, and pour upon it fresh Spirit of Wine, let it stand a day and night longer, and it will be coloured again, but not much, add this to the first, and what remaineth do not dry, but leave it in the Glass. Put the white Extraction into a little body, and distill the Flegine from it, till it be reduced to a small quantity.

This being done, put the Glass in a Cellar, and there will shoot from it fair an laransparent Chrystals, which having taken out, put the remainder again in a Cellar, and you will have more Chrystals, which put together into a body of Glass, for it is the Salt of the Philosophers, and pour half the Extraction of the Salphur of Gold upon them, and they will dissolve immediately, and melt like Butter in hot Water: And then distill it together out of a Glass-body in hot Ashes, and it will come over together in a form of a red Oyl, which falls to the bottome, and the Spirit of Wine swimmeth upon the top which separate from it.

This is the true Potable Gold, not reducible into a body, and my Philaja, whereby Thave cure innumerable People, administring but three grain of it in Wine.

The other half of the Extraction must be difilled gently in Balneo Marie to a drynes, that the Spirit of Wine may be separated. Pour of it this Oyl of Gold, or Potable Gold, and it tak eth up the paper in a moment, and becomes of

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a much higher colour than it was before; and diswill dissolve in common Spirit of Wine, and other Wine, as red as a Ruby; which constants and wonderfully cureth all such distempers of the body, as have their original from within.

Then take that other part of Mercury of pur Gold, which you have kept, and pour all the being its own Oyl, upon it: and diffill by an klembick, but not too strongly, and there come over some Flegme, and the Oyl doth precipitate its own Mercury, and becomes white again, the

greenness being lost and gone.

This work being done likewise, get a Philosophical Egg, which the Philosophers call their Heaven, and you will find two parts of the Oyl in weight to one part of the precipitated Merciry. Put then the Mercury into a Glass, and add the Oyl of Gold to it, so that one part of the Glass may be filled, and three parts remain empty. Seal it well, as Hermes teacheth, and put it into the threefold Furnace, so that it stand not hotter than an Egg, which is under a Hen to be Hatched; and the Matter will begin to putrifie within a month, and become very black; which when it doth appear, it is then certain that the Matter is open by the putrefaction, and you may be glad of that happy beginning. Increase now the fire to the second degree, and the blackness will vanish away in time, and change into many admirable colcurs. These colours being gone likewise, increase the fire to the third degree, and your Glass will look like Silver, and the Rayes will become ponderous. Then increasing the fire to the fourthdegree, the Funies will cease by little and little, and your Glass will thine as it were be within with Cloth

cloth of Gold: Continue this fire, and the Rayes will disappear likewise, and there will be no more Ray's be seen to rise, but you will see your Matter lye beneath like a brown Oyl, which at length, being become dry, doth appear like unto a Granat, which is both fixed and liquid like Wax, penetrant like Oyl, and mighty ponderous.

He that hath obtained this, may render thanks to God his Creatour, for poverty hath for laken him! Diseases will sly from him, and wildome hath taken possession of him. For this noble Medicine is such a Stone, to which nothing in the world may be compared for virtue, riches, power, honour and might; but it is to be preferred before all earthly things, which the whole Universe

doth comprehend.

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Intend to multiply it, you must proceed as tolloweth. Take of the prepared powder of Gold, of a purple colour, as you have done before, three parts. Add to it of the prepared Tincture one part, in a new Heaven, or Philosophers Egg; seal it again Hermetically, and set it into the Furnace, as before, and the Matter will unite it self and dissolve, and be brought to perfection within thirty one days, which is a month, which otherwise will take up ten months. Thus you may multiply your Medicine in infinitum, so that you may perform things, which the world will account incredible.

The most High God and Creatour be blessed and praised for evermore for his unexpressible benefits, and likewise for all his gifts and wildom he had been all of the benefits.

hath been pleased to bestow.

The Manual Operations

Lastly, you must know, that this Medicine is very spiritual and piercing one, which cureth any distempers of this world, in all Creatures what soever they be. One only grain of it being taken, it penetrateth the whole body like a sum, chaseth out of the body all that is bad, and bring eth that that is good in the room of it; renew eth the man, and maketh of him as it were a new man, which it preserveth without any accidents to his Age, and the term prefixed by the most High. Contra mortemenim remedium non est.

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This Medicine being first fermented with other pure Gold, doth likewise tinge many thousand pirts of all other Metals into very good Gold, as the the last Key of mine, which is the twelsth, teacheth by a certain way and process, whereby such Gold likewise becometh such a penetrant Medicine, that one part of it doth tinge and transfinute a thousand parts of oher Metals, and much more beyond belief, into perfect Gold God be blessed and praised both now and for ever-

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# ADDITION

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# BASIL VALENTINE,

Which he himfelf hath annexed to his

# MANVAL OPERATIONS,

For a fuller declaration of the fame.

To make a true Spirit of Wine.

Ake Vimm Adustum, and put it into a grong Vessel, which will endure the fire; light it with a Match of Brimstone, and put quickly a Head of Iron or Copper upon it; and the true siery Spirit will be resolved into a Water in the Receiver, which must be large.

This is the true aereal fiery Spirit of Wine.

3 Spirit

Spirit of Mercury by its felf, or Mercurial Water.

Put running Mercury into a Retort, and put to it a Receiver, which must stand in a Glass with Water in it. Distill then, and the Spirit will precipitate it self, and is resolved into a Water. Pour out this Water, and put the Mercury, which sticketh to the Neck of the Retort, back again into the Retort. Distill and rectific, till you have brought and reduced it to a Water. This Spirit of Mercury cureth almost all distempers, and doth extract the Essence out of Minerals and Metals.

# A Tincture both upon Men and Metals.

Take the spiritual Gold of a purple tolorn extract its Sulphur with distilled Vinegar, separate the Vinegar again from it, that it become a Powder. This Powder being dissolved in Spirit of red Mercury, that is, Gold, put thereto Salt of Gold, and fix it. This is an Universal Medicine for sick and diseased bodies of Men, and likewise to exalt Metals to the highest degree.

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## A Tindureupen Whise.

C Alcine Silver with Salt and Quick-lime, and extract its blew Sulphur, which elevate and rectifie with Spirit of Wine, that it remain a Liquer. Dissolve this in the white Spirit of Vitriol, and in the Spirit of Mineral Mercury.

I do not understand here the red Mercury, but the common white Mineral Mercury, or rather

that is extracted out of Vitriol.

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Fix it then, and you have an Universal Medicine against all distempers; and a Tincture, which doth tinge Lead, Pewter, Mercury, and Copper into Silver.

# To make an Ounce of Gold out of half an Ounce.

Take Spirit of Salt, rectifie it with Spirit of Wine, that it become sweetish. Pour this upon the Spiritual Gold of a purple colour, and it will extract only the Soul or Sulphur of the Gold, but doth not touch the Body of Gold. The Sulphur of Gold doth graduate Silver into Gold yet no greater quantity of it, than there hath been of Gold. The Body of Gold must be as white as Silver-Reduce it upon a Cupel with Saturn, and a little Copper, and the white Body of Gold doth recover again its colour and property, and becometh good Gold.

your Gold, and teparate again the Salt of Tartar trem it by abhanous. Then reverberate it tent Trem days. Pour up to this Salt of Gold, diffilTo make the Mercury of Gold, or the Philoso.

Phical Mercury.

Take the Gold of a purple colour, out if which the Sulphur is already extracted, a gest it with the sollowing Water for a month then revive it again by driving it through a Retort, in the Neck whereof are to be laid thin Iron-plates, drive it into a Receiver with some Water in it, and it runneth together, and becomethat quick Mercury of Gold.

### The Water is made as followeth.

Take Salt of Urine of Young Man, that drinketh nothing but Wine; and likewise Salt of Tartar, and Sal-armoniac, ana. Let all this dissolve into a Liquor, which rectifie with Spirit of Wine, that it become very fweet.

This is the Arcanum, wherewith the body of

Gold is reduced into a running Mercury.

# ad from Mo To make the Salt of Gold.

Pour Gold three times through Antimony, beat it into thin Plates, and dissolve them in Aqua Regis. Dissolve likewise Salt of Tartar in Spirit of Wine, and draw off the Flegme, that it remain like an Oyl. With this Oyl precipitate your Gold, and separate again the Salt of Tartar from it by ablutions. Then reverberate it four-teen days. Pour upon this Calx of Gold, distil-

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led Vinegar, let it boil gently a day and night, and the Vinegar doth dissolve the Salt of the Reverberated Gold. What remaineth in the bottome undissolved, must be reverberated again eight days. Then boil it again in new Vinegar, put this afterwards to the first solution. If any thing remaineth yet behind, it must be reverberated eight days more, till the body is gone into the Vinegar. Then draw off the Vinegar in Balneo Maria, and you have the Salt of Gold in a yellowish powder, which cureth all distempers.

THE

fig Vinegar, let it boil cently a day and night, and the Vinegar, let it boil cently a day and night, and the Vinegar, doth oilfolve the Sait of the Reverberated so the Reverband had been under the corromance of the boil it egain in new Vinegar, put the alterwards to the that folgation. It any it ingressions we belief, it must be reverberated to the political of the corrowards.

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### TREATISE

OF THINGS

### NATURAL & SUPERNATURAL

AS ALSO

Of the First Tincture, Root, and Spirit of Metals and Minerals; how they are Conceived, Ripened, Broughtforth, Changed, and Augmented.

#### FAITHFULLY

Discovered by Basil Valentine Fryer of the Order of the Benedicts.



LONDON,

Printed by S. G. & B. G. for Edward Brewfler, at the Crane in Saint Pauls Church-yard, 1670.

# TREATISE

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Of the Birst Tincture, Rope, and April of Meals and Minerals; how they are Conceived, Broched, Broughtenerth, Changed and Augmented.

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LOWDON.

Singed by S. C. St. K. of. for Called difference of the Saint of the Country of the Saint of the

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### CHAP. I.

### Of things Natural and Supernatural.

Ecause I purpose to write of the First Tim-Cture, and Root of Metals and Minerals. and to give an account of their spiritual Effence, how the Metals and Minerals ere in the beginning spiritually conceived, and corporally brought torth: It is therefore necessary to premise something, and to inform you in few words, that all things are divided into Naturd and Supernatural; and whatfoever is Vilibe. Comprehensible, and Formal, the same is Natunl: But that which is Incomprehensible and Spinitial, the fame is Supernatural, and must be apprehended and judged of by Faith; as there is the Creation, and first of all the Eternity of God, which is Infinite, Unfearchable, and Unmeafurable, which Nature is not capable of, neither can Humane reason comprehend it. This now is Supernatural, which transcendeth reason, and is apprehended by Faith, which therefore is a Divine thing, and belongeth to Divinity, which judgeth of Mens louls.

Secondly, and moreover there belong to Supernatural things the Angels of God, which have clarified bodies, and do perform such things by permission of their Creatour, which otherwise no Creature is able to do, because their works are hidden

hidden from the eyes of all the World; as like wife the works of the hellish Spirits and Dive are abstruce, which they work by the Providence of the most high God. But above all the gree works of God are found and discovered to Supernatural, because they cannot be com prehended, nor judged of by the thoughts if Men; as there is especially the mercy of God, and his great benefits, which out of his tender Low he theweth unto, and bettoweth upon Manking which indeed no Man is capable to discernal know comprehentively: And likewife other grat Miracles wrought at fundry times by Christon Saviour and Redeemer, to the confirmation of hi Omnipotency and Majesty: As where he had raised Lazarus from the dead; and likewise th Daughter of Fairus Ruler of the Synapore and then the Son of the Widow of Nain. H hath made the Damb and Speechless to Speak the Deaf to Hear, the Blind to See; which indeed are all Supernatural things, and wonderful works of God: As also his Conception, Refure ction, Descension to Hell, and Ascension to Haven; which are too high and abstrufe for Nature and are to be attained unto only by Faith.

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Amongst Supernatural things are likewises be counted Elius and Enoch's Ascension into Heaven, the Rapture of Saint Paul, who was taken up into the third Heaven in the Spirit. Furthermore, there are many Supernatural things performed by Imagination, Dreams, and Visions, as very often many Miracles are wrought by Imagination, as the speckled and spotted Sheep were conceived by the speckled Sticks laid in the Water. The wife Men from the East were warned by God

in a Dream, not to rethrn again to Head. Their three Perfore likewife , and their chies Offis and Prefents, have a peculiar and my fical fence; alfothe Supernatural Stabus And indeed the Dream of PHAP's Wife, who fally Conde made His Christ our Lord and Savious, harb not been Natural Neither can the Vision of the Holy Anwho appeared to the Shepheards at the Marivity of Christ, and to the Womeny who me to the Sepulcher of Christ, to fee where his Body was laid, be accounted Natural vo. 1 and ald

Moreover there have been often wrought many Supernatural things by the Propliches of the Saints and Prophets. Thus was the voice of the Als that fooke to Bileam, not agreeable to common Nature; and interpretation of Dreams by Joseph was likewife Supernatural. God prefertethus many times by his holy Angels, from great and fad accidents, and delivereth us from perils and dangers, which otherwise naturally would

be impossible.

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2. 中心 巨气 法政策 安全 完全 一 All this, and what elfe there may be, doth belong to Divinity and Heavenly things; and are to be regarded by the foul. There are belides thefe other Supernatural things of the vilible Creatures of God, as we do find, fee, and differn in the Firmamerit, Planets, and Stars, together with the Elements, which indeed are beyond our reason, their course only being observed by the speculation of Arithmetick. This now belongeth to Astronomy, and is a visible, nevertheless incomprehenfible being, performing its operation magnetically, wherein likewife many miracles are discovered and found, which are altogether Supernatural. For you are to understand, that Hea-

worketh upon the Earth, and the E keepeth correspondency with Heaven : for Earth hath likewise seven Planets in it, which are brought forth and wrought upon by the fe Heavenly Blanets, only by a spiritual impres and infusion a and in this manner all the M rals are wrought by the Stars. This now is spiritually beyond our apprehension, and th fore to be accounted not Natural in the man of two that are enamoured The Men ere ble, the Love is invilible, which they bear one another The Body of Man is Spiritual and sural; but the Love is Invitible, Spiritual lips prehensible, and Supernatural, comparable to thing else then to a Magnetical attraction. the invisible Love, which out of affection is ritually attracted by imagination, is perfected sonfummation and violety visiting military

In like manner, when Heaven beareth love the Earth, and the Earth hath love inclination and affection for Man, as the great World for the little one, because the little World is taken our the great, and when the Earth through the fire of an invitible imagination doth attract fun Love of the Heavens, then is there a conjunction made of the Superiour with the Inferiour, like unto a Husband and his Wife, which are accounted one body: And after fuch a conjunction the Earth becometh impregnated by fuch infusion of the superiour Heaven, and beginneth to bear birth, according to the infusion, which birth is ripened, after its conception, by the Elements, and is digelted to a perfect maturity. This is likewise numbre f and accounted amongst Supernatural things, viz. how the Supernatural Ef-

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ence doth perform its operation upon the Na-

There are furthermore numbred amongst Supernatural things, all Magical and Cabalifical things, being subject thereunto, which do spring from the light of true knowledge; not such as lave their original from Superstition, or unlawful conjuration used by those that Conjure the Devil. This Magick is here not understood by Me; but such as was practised by those wise Men, or Magi, which came from the East, who gave their judgment of things by the inspiration of God, according to the true and unforbidden Art, which likewise was used by the Ancients, the Layrians and Arabians, who before Writing was invented, did note, observe, and remember their things by Signs and Characters.

Neither is the use of such Blessings forbidden, which Christ the Son of God himself did make use of, as the Seripture doth tell us: And he took the Children, said his hands upon them, and blessed them. But those that are against God, and his Word, are justly to be rejected, and not to be permitted, for they are not Divine, but Diviellish; but such Supernatural things, which are not contrary to God, nor his holy Word, they belong to Magick, which is no way hurstul to

Concerning Visions, Apparitions, and the like, for they have oftentimes happened unto Holy Men, they are likewise deservedly counted amongst not Natural things. For whatsoever a Man may apprehend by speculation and reasoning, that is Supernatural; on the contrary, whatsoever he may handle, see, and feel, that is Naturals

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Thirdly,

The Manual Operations

Thirdly, The third part of things Natural and Supernatural, doth conflitt in the Medicine Phylick, ariling out of every ones hidden pow and virtue; which Medicine made of any thin must first be expelled out of a Visible, Palpab and Natural Body; and be reduced unto a tural, Exalted, and Supernatural Operation ... that the Spirit, which in the beginning was inful into, and granted to that body for its life, in be unlockt, and rendred penetrant to work, is spiritual Essence and Fire, to which there are its Vent-holes to burn, and fo hinder no Obli-ele that might choak, suppress, or hinder in burning life: Otherwise where the separation, the Soul and Spirit from the Body dock not before, there can no operation of any efficacy advantage follow, according as necessity rereth: For what loever is visible; patpable, and in separated bodily, is flatural and corporeal, but foon as the separation is made, that which quick leaveth the dead; recovereth its perfect o ration, and, because the natural body is teparate the spiritual Essence is soofened and freed to netrat, and is become a spiritual Supernatural M d'cine.

To furnin up all, all things, nothing excepted that may be handled and telt are Natural, by they must be made Supernatural, in case a Medicine be prepared out of them. For the Supernatural alone hath in it a lively and quick virtue to work, but the Natural hath but a dead palpable form. For when Adam was Created, he was dead, and had no life of any virtue; but as food as the operating, quickning spirit entired into him, he sheet his lively virtue and power by Stephen.

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pernatural admiration. In every thing therefore, both Natural and Supernatural are copular ted as one, and joyned together in their balinative, that every thing may be perfected. For off all things created in the whole World, florid are buseling of the Soul: but fome are Natural and Swormatural together, as concerning the Elements and the Finnament; and such are the Minerals, vegetables, and Animals: Which is differented and found to to be, when there are feparated one from the other, that the Soul goeth out of the body, and the Spirit forfakerhats foull, and deaveth the body an empty habitation.

You are furthermore to underfland and to observe, that both the great and the little World are made, formed, and oreated out of one and the

me will Matter, by an infinite and commissionit plence, in the beginning at that time, when the rit of God moved upon the Water, who had been from all eternity without beginning. The great World, that is, Heaven and Earth, was add fittle and then the little World, which is Van, was made and formed out of the great, and Water Separated from the Eirth. The water was the Matter, upon which the everlatting Spirit of God moved; out of the noblett Earth, aries quinteffence, was formed the little World, through the aquolity, which as yet was with the tachy and all this was only Natural a Bin after the inflication of the warm Divine breath, there cime presently the Supernatural to it, that to Natural and Supernatural were united and copulated. The great World is transitory, though there shall be a new Earth or World; but the lit-

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the World is everlasting. The great transitor created World will the reduced into nothing a it hath been made ont of mothing a But the lit World will be clavified by the Spirit of God, eaufe he harbithe possestion of it, and will make o of the first peneltriabWater, an howelyclari Water. Then will follow that the first Matter ! been changed into the laft and the laft Mater made the bulk again. The reason why the gre World is transitory, is because the Spirit of G doth not keep his feat and habitation in the g but in the distle World: Ear the Manis the T ple of the Holy Groff, except he muliciously defile himfeit to Hell-fire, that for there mie be a difference and that Spirit remain in the line World I which he hath tormed atter, his own linage, and made lit a holy Temple Belie this, there are all things in the little World, which are found in the great win. Heaven and Earl together with the Elements, and what belower to them of the firmament, which

We do hid likewife; that in the first Creation, which was not of nothing, there did arise three Things; an Essence like to the Soul, and a source treal, and a Visible one, which did present, a Mircurial Water, a sulphureous steam of Brimson, and a terrestrial Salt. These three gave a compleate and perfect, palpable and formal, body all things, wherein especially are found all the four Elements perfect. But of this I have already made mention in my Writings, but more presentally in a Book of mine de Microepsmon.

But to speak something more of Natural and Superpatural things, both Spiritual and Corporal was do find, that the Woman of Canaan was

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and of her Bloody Flux, which had iglied welve years, by a touching only, having only touched the Garment of the Son of God (which ditemper of hers was Natural, but the Medicine as Supernatural, became the had obtained this entire of Christ the Lord by her faith. In like manner do we see at excellent, high supernatural strates in those three Men, Subrach, Mesach, and Medicine, who being cast into the hery surnace, where in the countries of King Nebuchadate or, where in the countries of King Nebuchadate or, where in the countries of King Nebuchadate or, where in the country without any hurt delivered and odd this pay power. Danked in the countries of the countri

Thus life wife the confusion of Tongues, and in inhor leveral Languages, which happened in the foolide Building of the Tower of Babel, white thould reach to Heaven, hath been reputed Spernatural Wonder and Miracles Further wife is waste Supernatural Sign, that those Ifhe Midianies according to Gods command, mittaplot the Water with their Tongues as a Dogdappeth. And the lending abroad of the Dorg Lout of the Ark of Noah, which brought with her a green Olive luaf, as a token of mercy, was a Pivine and Supernatural Melfager That the boly Man of God Mofes did strike with his Staff the Hard Rock, and the Waters gushed out of it at this throak doth transcend humane reason. And it is no lels Supernatural, that the Salt-water mult become a fweet Water fit to be drunk. And likewife the dry pallage of the Waelites, through de Red fad and that Aarons Staff did bloffone, are all Supermitural things.

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To fimm up all, that Christ the Eternal Son of God did raile himself out of the Sepulcher K k 2 through

HERENDER COENTS

though the sealed Stone: That he appeared the two Disciples that ment to Emaus: And the he manifested himself to his Disciples, the Doubeing fast and shut, these are things Divisoral Supernaturals I would alledge more Example out of the Holy Scripture, but I shall pass the over sombrovity's sake, restrictions and more appropriate.

Amongst Supernatural things are like numberediall fuch fight as happen in Mines, of he dily Apparitions of Spinits, Images, Fairies Dwarts which in feveral kinds visibly de pear, and do prognoficate either good or fucces; minior riches il As also alternation Meroliff eridiother thapes which are found in a Earth in Methy Fifthes, and other Beatls, fram and formed shrough the imagination of the t Principles, but digefied and mipoued by the E and other Elements | Whereunto do licione wife the Monfrers of the Earth, and furth the as are found in the Earth ad fome certain fi of a wonderful form and shape, after the ext ration of which times they are not to be for and yet on lanother time they do appear ag Ho thefe we may refer all fuch hapes as area By theans of Watery Looking-glaffes, Chryfa and the like that also by Rigils and Characte which ter in res of a different nature to For for are Material only , and yet yeild Supernature hapes i But other forme are produced thy Couple ration, which are neither Natural nor Superistural, but divellish; and therefore they below to Witchcraft, and pious Christians are prohibited to practife them: As likewife all fuch means a are contrary to the Holy Scripture, Gods Word and Commandements, are justly rejected and it

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fuled by the strue matural Cabalifisal Didts fpeak this brat you may make a due difference, and a certain order of Natural, Supernatural, and not and Must, thefe are the smill branch

Of the number of Supernatural things are tittowife all water Spirits as Syrear, Succeediand other water Nymphs, and what belongs to themph As and the fem of the Fire which are heard, sleens and beceived at which bring for netime a ridings of deady or force other this hance; and fornetimes beliew incertain places histogrand treature, by whiles of Fire, which adocappear in the shape of or derro of a hunning Candle A which intest are all Spirits and the impairable bodies: hir chaptare Inco fuch Spirits as those Spirits of Hell solvich do hunt after Mens fouls, as the mait mentions from the anti-mention of the Devil and the Methophices do; which have been call out with help But, they are such Spirits, which above bit only by dee Elements, and are such indicated and sed by the made with the description of this Terrestrial well their lands with the description of this Terrestrial well their lands with the description of this Terrestrial well their lands with the description of this Terrestrial well their lands with the description of the Terrestrial well their lands with the description of the Terrestrial well their lands with the description of the Terrestrial well their lands with the description of the terrestrial well their lands with the description of the terrestrial their lands with the description of the terrestrial their lands with the description of the terrestrial their lands with the description of the lands with the lands consisteré le mo sedgér ed foul in them. I shall not diffé longer upon this but leave a further deduction of these of compliances for another occafield where that give your a fingular account of Willons and Shapes , and Spiritual Apparitions, whicheby the greater part of the World are acheal charreney are found Supernatural in their peration and wonderful quality.

For the further confirmation of my purpole, I Kk 4

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do fay, that there are many things to be found

Medicine, which do thew forth and perfor their operation Supernaturally, after a magnetic manner, working only by an attractive opinion power, which is attracted through the Air be cause the Air is the medium betwixe the Medica and the difeate or differnper. Like as the Lord Hone always Jongeth for, and turneth it felf to its Star, though this Star be many thousand mile diffant from it, yet is the spiritual operation and affection to powerful betwixt thefe two, that the are drawn together by that medium, the Air are great and van a differice. But because this annothing Power is generally acknowledged by all Men it is grown a meer Euftome, and for it is isheldy and nothing more of abituleness oblin wed guitar the containal is of this operating payen religible manner may differences and former breured and healed though the Patient and the khy-Theian berfar enough diffant one from the other Fror by Benedictions of Conjugations, and other unlawful prohibited means, which are conting Pro God and Nature; but by fuch means, wherein There is a magnetical actractive power to perform factionings. As when a Patient goeth away, and leaveth the Weapon wherewith he hathabten wounded or forme of the blood which iffed of forth from the wound, with the Phylicianshifth do proceed orderly using the right means, a one which in binding up and drefling of a would he will certainly recover his former health. This s is now witchcraft; but this healing is performed by the attractive power of the Medicine, which by means of the Air is conveyed to the wound,

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and thereby cleanfed, for the performing of this final operation

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These Expressions will seem hard to many, and mooffble to Nature, and many will fay this Relition is against Nature, whereby they will be moved to dispute and to argue this question, whether it be Natural, or no? whether it be Polible, or no ? or whether this Cure be not Witch-Haffe in of work so he call

I thall compose this difference thus . That this Care is Natural, but the operation of the Circ is Superfatural and Spiritual, because it is performad only in an attractive incomprehenfible manner. hand that this mattner of curing on beating is no Witchcraft, I do demonstrate thus because it is med mixed with any Witchgraft onder any other means, which are kither ampanish or contrary to God the Creatour, and his holy alone faving wood bibut only Natural out of their Supernatural invitible, incomprehentible, spiritual, and attractive power, which hath its original from the Stors, and performech its operation through reheiftlementsudu odnown benedicine

more Laftly That this Core is no Witchcraft, I do prove thus; because the Devil takes rather a delight and pleasure in the sad mischances of manwhind than that he should administer any help for the wellfare of Men : which besides he cannot possibly perform without Gods providence and gracious permiffion.

hau Much mord might be written of this magnes at dical form, but to prevent diverserrors, I will let varalone, till beame to speak something de Miraculir Naturalibut on Natural Miracles of the morida of bearing worth which

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Those gross and filly Head-pieces, which vertheless de account themselves to be very Maffers of Philosophy, and all such as haven the perfect use of their fences, cannot find any forence in these things on But he that is wife a understanding, knoweth to distinguish the bis ral from the Supernatural. For do but obler and confider this fimilitude, to demonstrate the truthof this thing by a rude example, that there are found many beafts, which die in the Win and lie dead for that thete is no lite to be dife ed in them ! But as foon as the warm Son doth drawinish, the natural heat giveth them new life, that the reputed Carcale is fully string in the farne intiffrancouit hath had in its living the tion of Like an Herb, which dioth in Winter doth appear new and fresh again in the Spri Montothe Hying to flush strings is sto be counted Marural, but the reflering the mitod new life in in its knowledge Supernatural. But because Mon are used to these things, therefore the least par of them doth regard that which deferveth a further enquiry, and give over the thoughts of things both Natural and Supernatural.

Moreover; the greatest part of Men do pasty inbred and natural dispositions, which are likewit. Supernatural; as also abortions, and such as bring some rokens with them into the World; which indeed are Matural, but through the occasional imagination show themselves Supernatural, which imagination shows the mother of the Child shows been produced by the wother of the Child through thoughts ariting, which unawayes, and as it were by accident have happened anto lier. As we do see and find many a time, that transmit

Men

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Men have naturally imbred genures, swhich they renever able to leave, though they endervour it ever to much. This imbred thing is Natural, but whe conception in the Wothers wombit careful be the imagination of fuch a thing, is Supernariat and subject to that which is made by the immenun of Heaven. Junioring ? sett mort ter Finally, if you will fave that it is not true, that my one can defend that swhich is Supernatural. meh certain expunds and reasons, texcept he harh mened the Natural, which hathois briginal and min from the Sipemanniah yet be will father which hadied in by a certain invented apperb ent berenpable to demonstrate than he is a vonperousef their than will not believe that which Supernavirular and confuce choic that do pres mero dispute of Natural things; and because er me ignorant of the foundation, do nothing

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which is to discourse by Gods permission, and to give an account of the tirst Tincture, the Robe and Birth of Metals and Minerals, it is to be established that the Tincture; which is the Robe of all Metals, as filtewise a Supernatural flying herospirit, having its susquance in the and looking attirally for its habitation in the Earth and Water, where it may reft and work. And this Spirit is found in all Metals, and more abundant in other Metals, than Gold: For the Gold is very

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close, folid, and compact, by reason of its wall digefied, ripened, and fixed body; therefore can no more enter into the body, than the bods doth need. But other Metals have not fuch fixed body, but their pores are open and differfed, therefore can the tinging Spirit abundant more penetrate and possess them; but because the bodies of other Metals are unfixed, the Tinchur likewife cannot flay with these unfixed bodies by mult go out of them. And being the Tincture of Gold doth in no other Metal abound more than in Iron and Copper, as Husband and Will their bodies are destroyed, and the tinging Spin from thence expelled, which breedeth mud blood in the opened prepared Gold, and by it feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink it taketh up its own blood, doth dry if up through its own internal fire, with help and addition of moist fire, and is again a conquest, which dots fix, may, produceth the highest fixedness, so the the Gold becometh a high fixed Medicine, and cannot make a body again, by the realon of the imerabundant blood, except there be added to it a Inperfluous body, into which the abundant fire ed blood doth disperse it self, which joyned me heat of the fixed blood of the Lion, like he cleansed from all impurity, and immediately for pened to a perfect maturity and fixedness: That thus the Servant enricheth, first his Lord and Mafer, because the Lord cannot space of his cloth to give away, by reason that Nature hath granted him but one only Suit of Honour; and the King can distribute again the Inheritance, and Courts cloths

cloths of his Kingdome to his Servants, after he hath first taken and gathered the Tribute of his subjects; that so the Master and Servant may stay mid continue together. Nor need you to wonder at this, that the King must borrow of his Servants, because their bodies are not fixed and permanent, for the yeake up much, and can keep but small credit. But it the King can participate of it, he can better overcome heat and frost, than the leprous Metals. And thus he becometh by this participation a Regent and Conquerour, participation as Regent and Conquerour, participation of all others, with great victory and tributph

of riches and health to a long life.

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Thope you have understood and learned enough for the beginning of this discourse of Natural and Supernatural things and the first Tracinee, the Root of Metals and Minerals, whereupon the Corner-stone is placed, and the true Rock in general is founded, wherein Nature hath placed, and concealed, or buried her abitrule and deep hidden gift, wiz. in the fiery and tinged Spirits, which Tincture they got from the starry Heaven, by the operation of the Elements, and are made able further to tinge and to fix, that which had no tincture, and was unlixed before; because that Lune wanteth the fuit of, the golden Crown together with the fixedness, as also Saturn, Jupiter, and Mercury. And though Mars and Vens do not want this clothing, but may communicate the fame to the other five; yet do I fay, that they can do nothing for the gaining of riches without the Lion, because they are not for their need, provided with the fixedness of their Mercury, and the flexibleness of their Salt; except the Lion bath overcome them in the fight, and they while proceed and in Specie pals to the bi and to the generation, how the Archeu on thewand pour forth its power, and displaye it, by which all the Metallick and Mineral for are exposed to the view and are made form palpable, and corporest, through the Mide incomprehentible Hying thery Sories. Furth more you are to know, and with all diligent oblerve, horved pals by with oblivion that we is of beingst concernment, vnor no look over the which is thost advantagious, and on the contra to not all along the meet writing, not regard the drift and hopes For of that I do write he the highest will be undoubtedly accounted and Occuped by many the lowest, and the digher of higher the name the Spurish washing

Matterdand one only Mother, by which they is general altogether have received their conception and specifical bodily birth. And this Matter, which cometh from the Center, doth divide it felt in the beginning into three pares, to product form corpored thing, and a certain form of every Metals b. Their three parts are fed and hourished by the Elements in the Earth out of its bob, till they become perfect. But the Matter which hath its original from the Centre, is france by the Stars, wrought by the Elements, formed by that which is Terrettrial, and is a known Matter, and the true Mother of Metals and Minerals;

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atls: and is fuch a Matter and Mother hour of which Man himfelf hath been conceived; born, nourished and made corporeal : And may be alrogether compared to the middle World vifor whatfoever is in the great World, that is likewife in the little, and whatfoever is in the little World, that is likewife in the great : And thus what is in the great and little World together, that is found likewise in the middle World, which joyueth the great and the little World, and is a foul, which doth write and copulate the spirit with the body. This Soul is compared to Water, and is indeed a whet true Water, yet doth it not wet like other Mater, but it is an heavenly Waters found dry in Metallick liquid fubttance, and a Soul like Waer, which loveth all Spirits; and doth uniterhere with their, bedies, and bringeth them to a part the life. Therefore it is certain, that the Mater is Mother of all Metals, which being heated by warm Aereal fire, as is the Spirit of Sulphur, bringeth life into the Terestrial body through its thoring, wherein the Salt is apparently found, which doth preferve from putrefaction, that no hing may be confirmed by corruption. In the eginning, and in the birth is wrought first of he Quick-filver, which yet lyeth open with a abtil coagulation, because there is but little of the Salt communicated to it; whereby it shews th more a spiritual, than a corporeal budy. Other Metals, which are all derived from its liffence, and have more Salt, which maketh themi corporeal, do follow after this. I begin with the Spint of Mercury.

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#### CHAP. III.

### Of the Spirit of Mercury.

A Lthough I do use a peculiar stile in my Write ings, which will feem very strange to many yet there is sufficient cause for it. It is sufficient I fay, to infift upon my Experience, and not to regard other mens idle speeches, because I have attained to the knowledge of these things, and feeing goeth always before hearing; and that which hath its foundation is preferred before that, which hath no ground at all. Therefore, I'm that all visible, and palpable things are made out of the Spirit of Mercury, which is beyond all the Terrestrial things of the whole World, and all things are made out of it, and have their original from it. For therein is all to be found, that can do all, what the Artist doth defire to enquin It is the Principle to work Metals, being made a spiritual Essence, which is a nicer Air, and flyeth to and fro without Wings, and is a moving Wind, which after its expulsion out of its habitation by Vulcan, is driven into its Chaos, into which it entreth agains and doth refolve it el into the Elements, where it is attracted by the Stars, after a magnetical manner, out of love, from whence it went forth, and was wrought out before, because it delireth to be united again with its like. But when this Spirit of Mercury canb. taken, and made corporeal, it doth then relove it felf into a body, and becometh a clear, fair, and transparent Water, which is true spiritual Water, and the first Mercurial Root of Minerals and Metals of Bain Valentine

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tals, spiritual, unperceiveable, incombustible, without any commixtion of the Terrefirial aquolity. It is that heavenly Water, of which much hath been written. For by this Spirit of Mercury all Metals may be, if need requireth, diffolved, opened and without any corrolive reduced or refolved me their first Matter. This Spirit reneweth both Men and Beatt, like the Eagle's confumethin flatfoever is bad? and produceth a great Age to a long! life. This Spirit of Mercury is the chief Rev of all my office Key's, of which I have written in the beginning Therefore with I cally Come ver belied by the Lordy be we anounted with this and d retremed with Waters: Embahile voor bodies. that the other mor partities, gets a bad featisand find Por the desventy Water is the beginning me the Only medium, which doth not but the sale it is made out of additional Sulphur sand the ballome of Salt isteorpoteat, which is whithed with the water by means of the Oil : I wheteof I that give you hereafter a more ample account; there pas antind to speak and to write, foliate thing more concerning theterning which where yo Pand to declare himner that Ellence! Whiter and Thin of this Springer Mercury's Phillip tell you the pure entire planting its writer forwart. and tes forms terral that, which you which be contained 100 Pby Tome meomblehebilde things Tricle are fideed rarel words and expressions, and there are many that will entitle, that there are validated idle repetitions, and thrange Littings, which do produce nothing elle beettrange molighes. It is the I confessithey are trunge, and do require Mange people that will understand the meaning enthem. It's not a thing written for Country-

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men, how they must grease their Wagons: Nor is it a speech for those, which have not got the knowledge of this Art, though they imagine themselves to be never so wise. But this man alone I do repute to be learned, which besides the Word of God, doth make enquiry by a true knowledge into Terrestrial things, which come under the judgement of reason, and learneth to know the darkness out of light, and to chuse the seeming bad before the good.

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Touching the beginning of this Spirit of Mercury, this is needless to know, because it is of no benefit, nor can it do you any good. But obferve, that its beginning is supernaturally from Heaven, the Stars, and Elements, granted in the beginning of the hist Creation, to enter further into a Terrestrial being. And because this is needless, as I have told you, leave that which is Heavenly to the Soul, and apprehend it by Faith, that which is of the Stars, let likewife alone, becaute fuch impressions of the Stars are invisible ane incomprehentible; the Elements have already dy brought forth this Spirit perfect into the World, through the nourishment of it, therefore do not medd, with them neithers for no man can make any Element but the Creatour alone, and inful upon thy Spirit already produced, which is both formal and not formal, comprehensible and incomprehenfible, and yet doth appear visibly. and you have the first Matter, out of which are grown all Metals and Minerals, and is one only thing, and fuch a Matter, which doth unite it felf with the Sulphur of the next following Chapter, and is coagulated with the Salt of the tiffil Chapter, to that it becometh one body and ine

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a perfect Medicine of all Metals, not only to generate in the beginning in the Earth, as in the great World, but also, with help of a moist fire, to change and transmute together with the augmentation in the little World. Let this not feem frange to you, because the most High hath thus permitted it, and Nature hath wroughtist.

There are many in the World which will not believe this, and do think it impossible, that villing and despise these mysteries, which they in no wife understand. Those may continue in their folly like Affes and Blockheads, till they are illuminated, which doth nor happen without the will of God, but cometh by his Providence. But wife and experienced Men, which have wrought in the I were of their Brows, will bear me withels, and con? min the truth; and likewife avouch, that they really believe and think, that whatfoever I do write here, is nothing but truth, as true as Heat ven and Hell is made and ordained for the elect and damned, for a reward of good and evil. I do not write with my Hands only, but my Heart and Soul doth compell and urge me to do it, because that many conceited, illuminated, reputed skillful worldlings do hate, envy; dilparage, rail at and persecute this mystery to the outinoit skin, brothe inmost kernel, which hath its original from the centre i But I am fure, that time will come, when my marrow is vanished, and thefe bones of mine is dried up, that for e people willfincerely take my part, though I am in my Grave, and would be willing to teach me from the dead, if God would permit it, but that will be a thing impossible. Therefore I have lett them in writing, whereby their faith and confidence will have

a seal of certainty and truth, to bear witness of me, what hath been my last Will and Testament, which I have left to the poor, and to all the admirers of mysteries. Though it did not become me to write so many things, yet could I not, without doing burt to my foul do otherwise, then to drive a glance, and brightness through the clouds, that the day may appear, and the obscure night, together with the cloudy and dark tempess

may be differred in a maintain short stigle bas But how the Arebens, worketh further by the Spirit of Mercury in the Earth, or in the veins of the Earth, you are to understand, that after the Spiritual feed is framed from above by the imprettion of the Stars, and ted and nonlifted through the Elements, this feed is changed into and is become a Mercurial water; as in the beginning the great World likewife was made of nothing; for the Spirit moved upon the Water, and thus was this cold, waterill, and terreffrial Cresture revived to life by an heavenly warmth. It was in the great World the power of God, and the operation of the light of Heaven; in the little World like wife the power of God, and the operation by his divine and hely breath to work in the Earth. Furthermore, the Almighey die grant and ordain means, ter the performing of the same, that the Creature might get power to work upon another creature, and one might help and promote the other, for the performing and pertecting of all the works of the Lord. Thus was granted to the Earth an influence to generate by the Luminaries of Heaven, and likewife an internal heat to warm to ripen that which was too cold for the earth, by reulen of its aquolity,

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and thus to every Creature a peculiar Genius ad cording to its kind; that fo there is failed a fub tile fulphureous fleam by the flarte Heaven; not adommon, but another clarified, clean, and pure fram, separated from others, which doth unite it felf with the Mercurial substance; by which warm property in a long time the humidity is dryed up by little and little, and then the foul like property being joyned with it, which giveth the body and ballome of maintenance, and worketh before too upon the earth by a spiritual and flarry influence. Thus happeneth then a generation of Metals; according to the commixtion of the three Principles, and according as they take in more or less of these three, so the body is formed. If to be the Spirit of Mercury is directed and formed from above upon Animals, then is there produced an Animal Being; but if it feizethup-J on Vegetables, a Vegetable work is brought forth And it it falls upon Minerals, by reason of its infused hature, there will spring thence Minerals and Metals. Nevertheless, every one is differently wrought: The Animals by another form by themselves, the Vegetables after a manner proper to theniselves, and the Minerals likewife on another fathion, every one after a fingular way to whereof in specie much more might be written and a more full and exact relation might be

of Mercury may be had and obtained, or how it is no be made; and which way, and after what manner it may be prepared, that it may cure distenders, and change and alter all Metals of the little daily the little daily.

World, by a transmutation and augmentation of their feed? Many will expect an answer to this question, which I shall not keep back from them, but faithfully discover, as much as I have leave by Gods command and judgement, in the manner as followeth.

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Take in the Name of the Lord red Mineral quickfilver, which locketh like Cinnaber, and the best mineral Gold that can be gotten; take an e qual quantity of them both, and grind them to gether, before they have been in any fire; pour upon them an Oil of Mercury made by it felf, out of the common putrihed and fublimed Quick filver; digett them for a month, and you will have an Extraction, which is more heavenly than terrestrial. Distill gently this Extraction in Balneo Marie, and the Flegme cometh over, and the ponderous Oil remaineth in the bottome, which taketh up into it felf all Metals in a moment: Add to this three times the quantity of Spirit of Wine, circulate it in a Pelican till it be cometh blood-red, and hath recovered an incomparable sweetness. Pour off the Spirit of Wine, and add to it fresh Spirit of Wine. Repeat this to long, till the whole matter be diffolved into an exceeding fweet and ruby colour transparent liquor, which mingle afterwards together. Pour it upon white calcined Tartar, and diffill it with a strong fire in Ashes, and the Spirit of Wineres maineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Su phur Solis, cogether with its Salt, who for vershall bring them over thus joyned and united together, that they may not be parated in infinitum, he will have fuch

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fuch a work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold by a Solution, and is brought in its perfect maturity to a plusquam perfection) to which nothin; may be compared, for the preventing of diseases and poverty, and for a rich and superfluous recreation of the body as well as of goods.

This is the way to obtain the Spirit of Mercun, which I have discovered to far, as the Highest Emperour hath given me leave to do. I hope you will use wisely and discreetly my Manual Operations required to this work, and laid open by me, that you may not fuffer in Hell fire for my faithful warnings; because the door which giveth entrance to the Kings Court, is unlock'd and odened by one Key alone, which cureth all diffempers, as the Dropfie, Confumption, the Gout, the Stone, the Falling-lickness, Apoplexy, Leprolie, and of what name foever they be in general. This is likewise a remedy for all forts of French-pox, and all other old lafting Sores, as the Wolfe, Tettars, Worm, Fiftules, Cancer, Spread ing and fletting Ulcers and Holes, as I have difcovered to, and hidden nothing from you.

Finally, observe this, that you will make known only this, and no more, that, because any Art hath its beginning and original from the Spirit of Mercury, which is quickned and revived by the spiritual Sulphur, that an heavenly thing dotn affe from them together, and with, and by the Salt they become corporeal and formal; but the principle of the Soul, the Spirit, and the Body, you will let it be and continue a Load-stone, as really it is, and cannot be accounted to be any other thing. But the final summ is this, that without

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the Spirit of Mercury, which is the only Keyn make the corporeal Gold Potable, the Philosopherfrome can never be made nor prepared. Do not object against, nor contradict this sentence, but keep filence; for I will give over speaking, because silence is imposed upon you and me by the competent Judge, and begin the Execution your felf, leaving further enquiry to another, which hath not as yet pleaded his cause.

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### Of the Spirit of Copper.

THE Star named Venu is hard and very diff-L cult to be reckoned, as all the Mathematicians and Aftronomers must bear me witness; for her course doth much differ from the other fix Planets, therefore her Nativity is likewise of ano ther nature; because the birth of Venus doth polfels the first table after Mercury, As concerning the generation of Metals, Mercury makethele-Ctual, but Venus doth incite, and giveth luft and defire, together with beautifulnels, which doth occasion it. Though I do not esteem my felf, nor tane upon me to be an Aftronomer, to whom the account of the heavenly motion is known, becanle I ought to spend my time in prayers in the house of God: Nevertheless, that the remainder of the time, after Divine Service is performed, may not passidlely away, I have refolved to spend the rest of my time in enquiring into natural things. Thus it is a hard matter to find out what is produced and brought forth by Vents, or

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whence Venns hath taken her beginning and original, because she is clothed to excess, with that the hath no need of, and on the other side must want, that she standeth in need of, as touching her fixedness.

But you are to know, that Venus is clothed with an heavenly Sulphur, which doth for exceed the folendour of the Sun, because there is found much more Sulphur in her, then in Gold. But that you may learn, what the matter is of the faid Sulphur of Gold, which dwelleth and reigneth abundantly in Venus, and of which I have spoke to much, know then, that it is likewife a flying and very hot spirit, which can search and penetrat all, as also digest, ripen, and bring to maturity, viz. the imperfect Metale into perfect, which the unexperienced doth not believe. If you ask, how the Spirit of Copper can ripen, and bring to perfection other imperfect Metals, it being it felf, in its body imperfect, and not fixed? I answer, as I have told you already, that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burn'd by fire, the guest goeth out of it likewise, and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection, that nothing can drive him out without the Sentence of a peculiar Judge, because he hath taken possession of his habitation like an heir, and hath taken root in that fixed body, that cannot be cast out for easily. The Tiucture, which Venus hath obtained, is likewife to be found in Mars, yea, much more powerful, higher, and more excellent : For Mars is the Husband, Venus the Wife; whereof I have spoken

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more at large in those Writings of mine concening them. This Tincture is likewife found in Verdigreafe and Vitriol, as in a Mineral, of which a whole Volume might be written: And in all these things there is found a Sulphur, which doth burn, and yet another Sulphur, which doth not burn, which is a wonderful work. The one's white, the other red in the operating birth : but the right and true Sulphur is incombustible; for it is a meer and true Spirit, out of which is prepared an incombustible Oil, and is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared. do discover many Secrets, which ought not to be done ; but I do not know how to help it. To conceal all, is likewife a thing manswerable; yet it is good not to do overmuch; as I have defired in that Protestation of mme, not to forget my requeft. in anied it should to bring in anie maked

This Sulphur may be very well called and christened the Sulphur of the wife, because in it is found all wisdome, if you except the Mercurial Spirit, which is to be preferred, and with it, together with the Salt of Murr must be united through a spiritual copulation, that three may be brought to a correspondency, and be exalted into

one operattion. on tally all danging a

This spiritual Sulphur doth likewise and in the same manner derive its original from the upper Region, as the Spirit of Mercury doth, but with another form and fashion; whereby the Stars do she was separation in fixed and unfixed, in tinged and not tinged things. The Tinchire doth consists only in the Spirit of Copper, and chiefly of its confort, and is a meer steam, stimping and of a

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very ill sent in the beginning: And this milt must be resolved in a liquid manner, that the stinking incombustible Oil may be prepared out of it, which yet must have its original from Mars. This Oil is easily joyned with the Spirit of Mercury, and do soon take up all metallick bodies, being with prepared according to the account given by me in my Keys.

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I do not keep here any order of the Planets, and that juffly, not without some reason; for I do follow their generation, that is, the order and mank which I do follow; because Venus hath much Sulphur, the hath been together with Mort, diselled and ripened fooner than any other Metals . but because they have had but little help from the inconstant Mercury, being he had no room left him to work harder, by realon of the superabuna dant Sulphur, they could not receive or obtain a melioration of their unfixed bodies Now will I discover a mystery to you, that Gold, Venus, and Mare, have in them one and the fame Sulphur, one Tincture, and the same Matter of their Tincture, which Matter of the Tincture is a Spirit, a Milt, and Fume, as hath been faid before, which bath penetrated, and doth penetrate all bodies: If you can bring it into captivity, and do acuate it with the Spirit, which is found in the Sale of Mire, and then do joyn with the fame the Spirit of Mercury, according to their weight, and do feparate them from all impurity, that they become fweet, and fweet-fmelling, without any corrofive, you have then a Medicine, to which nothing in the World may be compared; if you ferment this Medicine with the thining Sun, you have made an ingress, which is penetrant to work and to transmute all Metals.

The Manual Operations,

O Eternal Wildom, what thanks must be rendred unto thee, for these great mysteries, which yet the children of Men do not regard at all, and do scorn to enquire, and to learn what thou has hidden in Nature. They see it with their eyes and do not know it; they hold it in their hands and do not comprehend it; they touch and handle it, and do not know what they have, or what they make, because the inward part is concealed from them.

I will lastly really, out of love to God, diferver yet this unto you, that the root of the Philos fophical Sulphur, which is an heavenly spirit, together with the root of the spiritual supernatural Mercury, and the principle of the supernatural Salt is in one and is found in one Matter, out of which the Stone, which hath been before me, is made, and not in many things although the Mercury be drawn by it felt by all the Philosophers; and the Sulphur by it felt, befides the Salt a part. That to Mercu ry is found in one, and the Sulphur in one, and the Salt in one. Notwithstanding all this, I do tell you, that this is to be understood of their superfluity, which is found most in every one, and particularly in many ways may be used profitably, and prepared to a Medicine and transmutation of Metals. But the universal, as the greatest treatfure of terrestrial knowledge and wildome, and of all the three Principles, is one only thing, and is found in one only thing, and drawn out of its which can reduce all Metals into one only thing, and is the true Spirit of Mercury, and the foul of Sulphur joyned together with the spiritual Sakin incipled under one heaven, and dwelling in one body, and is the Dragon and the Eagle, it is the ile saumbara Kings

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king and the Lion, it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its conforts;

O bleffed Medicine, granted by God thy Creaour! O heavenly Loadstone of that great attrahive love! () bountiful substance of Metals, how ereat is thy power, how unlearchable is thy virme how thour is thy constancy? He is blessed upon earth, that bath got a real knowledge of thy which the World taketh no notice of. He hall not fuffer poverty, no diftemper shall touch him, no dilease shall do him any hurt, till to the prefixed time of death, and to his last hour, which the King of Heaven bath fer and prefixed his impossible for all the tongues of Men to expreis and to declare the wildome, which is laid in hetreafure of this fountain. All the Oratours must become dumb, and be brought to contusion, my beafforithed and made amcapable of speak ne anything, if they should behold and know this supernatural Majesty. And I am amazed my felf, when I do think and confider, that I have revealed to many things 4 but I hope with my prayes to prevail with God, that he may not lay this tomy charge as a mortal this because I have begun this work in his fear, have obtained it by his mercy, and have revealed it to his glory and

O most Holy and everlasting Trinity, I do give unto thee both with my heart and mouth, praise, honour, and glory, for that thou hast revealed to me the great wildome of this terrestrial World, besides thy Divine Word, whereby I have got the knowledge of thy Almighey power, and superm

tural miracles, which men will not acknowledge I do most humbly befeech thee to grant unto me further prudence and knowledge, to make use their power and virtue with perpetual thanks giving to thee, to the benefit of my neighbour. and to my own wellfare as well (piritual as corpo ral. That so thy Name may be praised, magnified and glorified, for all thy creatures both in Heaven and on Earth, and my enemies may acknowledge that thou art a Lord tull of infinite wonders, the they likewise once may repent and be converted and not perish in the daranels of fallhood. So held me and us all God the Father, God the Son, and God the Holy Ghosts, exalted above all in his Throne, Glory, Power, and Majely's whole wife dome bath neither beginning nor end, and before whom all the Creatures, heavenly, terrestrial and hellish, with fear do shake and ttemble, blessed and prailed for evermore, Amen. O Seraphin 10 Cherubin, how great are thy wonders and works look in mercy upon thy Servant, and turn this anger from him, because he hath revealed these things.

Reader is moreover to know and to observe, that the Copper is generated out of much Brimftone but its Mercury and Salt are equal in the same for there is meither more nor less in quantity of one and the other to be found. Now because the Brimftone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tinging redness, which great redness, hath so positested one Metal, that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further

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know, that the form of Venur body is of the condition that a Tree is of which hath and hyield abundance of gum, as is the Pine and tree, with other forts of Trees more, which in is the Sulphur of the Tree, which drives fometimes this Gum at the fides of it, by reaof its too great abrindance, and becaute it not barbour it all, Such a Treemow, that is ed with to much fatnels by Nature, and the ening of the Elements, burneth and taketh fire mediately, neither is it heavy, and is never lo brable as Oak, and the like hard wood, which is and compact, and hath not its pores to open. stiat fort of light wood, that the Brimstone my htabundantly reign in it. But therefore hath he Qaks wood more Mercury, and a better Salt, the Pine or Fir-tzee. And fuch wood is neer to much apt to fwim upon the Water, as the furtree is, because it is dofe, folid, and compact. hat the Air in it cannot bear it up. "The fame is to be understood of Metals, but especially of Gold, which, by reason of its much fixed and well ripened quick-filver, both a most folid, comprotection, fixed, and invincible body, to which wither Fire nor Water, meither Aibinor any pur thefaction of the Earth can do any hurt, because is pores are closed up, and the corrupting power of the Elements cannot injure it. Which fixed nels, and folid, and compact conjunction do demontrate its natural ponderofity, which is not to be found or proved in other Metals, which may be different not only by weighing it in a pair of Scales, but you will find it likewife, it you put but a Scrupel of pure gold upon a hundred pound weight of Quick-filver, it will fall prefently to stablic a the

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the bottome, whereas all other ponderous Metals, laid upon Quick-filver fwim upon it, and do not fink to the bottome, because their ports are more largely extended, that the Air or Wind may pass

through them to bear them up.

Furthermore, concerning the Spirit of Venus or Copper in Phyfick, you are in fine to observe, that it is found very necessary and wholesome in its virtue and efficacy, not only that Spirit which is eth in Prima Ente, but that Spirit likew fe which is found in the last Matter: Its virtue, power and operation is fuch, that in Rifing of the Mother it is to be preferred before any Medicine whatfoever; as likewife against the Falling Sicknels particularly there is nothing comparable to it. This Spirit hath moreover received a linearal gift to dry up the Droplie. It preserveth the blood from putretaction, and doth digest every thing, that might be against, or be hurtful to the flomack. It breaketh the Stone, of whole Nature it is. Outwardly, it layeth the foundation in Wounds for the cure of them. The Sore called long ago Noli me tangere, and any old Ulcers be they never to deep rooted, it layeth hold upon their malignity, and uthereth in a ground for the healing of them. Outwardly it doth purific, and fearcheth for the certain kernel, where the Que and the working, Medicine may fatten, and have its beginning. But inwardly it fearcheth and penetrateth throughly, and findeth out any mangnity in the body of Man. It is like to the noblet wound-drink; there is no Imposthume, but it is cured by it.

To fumm up all, I do fay, if you have a special care of this Spirit of Copper, it will work such wonders

be accounted of all incredible and supernatural.

And thus much of the Spirit of Copper.

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that the Spirit of Copper is a hot Spirit, penermant and featching, confuring all the bad, humors and flegme, both in Men and Metals, and may be justly accounted the Crown of Phytick. It is every nery and pieroing, incombustible, yet spiritual and without form a and therefore is capable like a Spirit to further in particular the ignition, digestion, and ripening of things without a form.

And if you are a true enquirer into Natures Arcana, let this Spirit be recommended unto you, it will never forfake you in any necellities, or wants either of health or riches, if you do exactly observe, and justly administer it. I am in hopes my requests and defires will once find place with and be heard of many which make enquiry into Naturd, and are very defrous to learch after, and to ilearn oits learets an Therefore they will whet their iones, open their eyes, and givelleave to their ears to hear, that fuch things may belearned out of this relation of mine, that never were observed, nor rightly understood before, which are found in this Spirit of Copper both inwardly and outwaidly. Herthat will not give heed to; nor observe and understand these writings of mine, bath not found dat many mytteries, nor enquired with constancy and truth without me: neither learned or got any profitable knowledge. Therefore no man can pals his verdice upon me, as touching the Spine of Wenne, except he hath surned the Copper, and escactly hadied all the lecrets lenigino M m

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can get the knowledge of any thing that is better, which I am as yet ignorant of I do mot earned ly befrech you, not to conceal any thing, and his doctrine that be very well sewarded in a thought ways. And thus I recommend you to the most High Creator. Reason damot always apprehend, that wich Veines can reach unto. No thoughts emispaickly and it lone, and humane with match it far from it left. Its Spirit alone will judge all, and the Mercury will then co-operate with it and the Mercury will then co-operate with it and the Mercury will then co-operate with it and to emission and the mercury will then co-operate with it.

# And if you are a true enquirer into Natures asset of this writing geometry ended unto you, it was to vake you in any necellities, or

of the Generation of Mars, its Spiris and I man a spiris and the same of the spiris and the same of the spirit and place.

Arsand Vinus have sone and the fame Spirit rand Timeture as the Gold and other Me tals have, shough this Special be found in every Metals inflome a greater, in other fome in finaller quantity, year is undeniable, and confessed of all that there are divers men, and divers opinions although men in the beginning are made out of olie trett Matter, and generated and born out of one Seed, yet is there a manifold difference of their opinions, because the operation of the Stars hath occasioned this and not without a causes for the influence of the great world worketh bie other, (namely the duference of opinions) afternoon felb in the little World, because all the Opinding hacure, and houghts together, with the mbole complexion of Man, do derive their original כופני

original only from the influence of the Stars of Heaven, and do thew themselves recording tow the Planets and Stars, where nothing can withfind, nor obstruct such an influence, because the generation of their perfection is already performing dand brought total period or finished in For 0872 ample; a man is naturally inclined to Study; obc heth a mind for Divinity, another for the Study of the Law, the third for Phylick the fourth will be d Philosopher. Befides all this, there are many wiss, that have a matural inclination for Medianick Arts ; as one turneth a Limner, another ai Goldfmith; this man a Shoomaken that min a Tailor, another a Carvey and forforth manifold and innumerable All this happeneth by the inel Avende of the Stars, whereby the imagination is frengthned and founded fupernaturally, wherein it retolveth to continue. As we do had, if a noun hathronce taken up a resolution in his mind, and laid a foundation upon it; that no man is able to believe or keep him from it, this he should not to obstinately stand upon it, death only excepted, which at last oloseth up all. The same is to be understood of Chymits and Alchymits, which Having you ence inc. the fecrets of Nature, do not intend to give them over foleafily except they have more exactly learched Nature, and wholly absolved and missed the study chereot, which lyet is no eather matter. Thus you are linewite to understand of Metals, that according as the intufion and imagination happeneth from above, to happeneth the form linewill a although Metals are alrogether called Metals, and are indeed Metals, yet as you have tindet flood by the divers opi-Whiensof meny which are altogether men out of

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one matter, there may be manifold and divers Metals, of which lone hath gor an hot and dry another a cold and moift, another a mixed complexion and nature of Therefore; because the Men tal of Mars hath before others been ordered by erofs Salt in the greatest quantity invits degree its body is the harden most inflexible firongest, and courteff, which Nature hath thus granted and appropriated to it. It contained the least part of Mercury, a little more it hath of Sulphur, but the greatest part of Salt : and from this mixture is forung its corporeal being, and is thus born into the World, with the help of the Elements. Its Spirit: is in operation equal to other Spirits; but if the true and right Spirit of Iron can be difcerned, I do really, and not unwifely tell you, that one grain of its Spirit or quinteffence, taken and administred in Spirit of Wine, comforteth and frengthneth a mans heart, mind, and courage, To that no fear of any of his enemies may be perceived : It fürreth up a Lion like heart within him, and doth inflame to begin and confummate a fight with Venus. If the Conjunction of Mars and Vener doth rightly happen in a certain constellation, they have success, victory, and conquest both in love and forrow, in fights and peace, and will continue of one mind, though the whole World thould bear a fpleen and enmity against them. But because I an an Ecclesiastical man, I have subjected my self to spirituality, and have recommended pry foul to God, without enticing the humane concupilcence, and allurements of the last of the siesh, which being unpermitted, prepare away to Hell; but Gods command, teat, and permillion of the will of men, licenced by his command, make the way ready for Heaven, if they do perfevere in the true worship of, and the true and lively faith in the Thrope of Grace, the Mediator and Intercessor Jesus Chaist our Saviour. This Spirit cureth, dispelleth and healeth wonderfully all Martial distempers, as the Dysentery on Bloody-stax, the Courses of Women, white and red, any lootness and open fores in the Legs, Bones, and the whole Body, together with all such distempers both inward undoutward, by what name soever they may be called, as are obtained by bloody Mars, the names whereof I shall sorbear to recite, because these distempties and diseases, which are subject to Mars, and under his jurisdiction, are contessed by and known to

experienced and skillful Physicians

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epilita.

This Spirit of Iron being rightly differned and known hather fecret affinity with the Spirit of Copper, that they may be so joyned together, that there rifeth one only matter from them, of one and the fame operation, form, fubstance, and being, which will cure and relieve the same distempers ; and transmute the particularities of Metals with profit and honour. But Iron togethen with its virtue ought properly to be confidered in the manner following, that it hath a terrefireal body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver, and inwardly to the conffipation of the body's which yet is not always beneficial to ules neither in a Mans body inwardly and outwardly, nor yet as concerning Metals. Because there is no great advantage to be made per les has circulated inter a Minila to but in with

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I must remeinber one thing more, that the -Loafthougand the true Iron are almost of one and the lame use in bodily differencers, and are almost of one and the fame Nature, even as it is according to a Divine Spiritual and Elemental lence but wixt the Body its Soul, and the Chaos, out of rightich the Soulcand Spirit are gone, the Body is framed fall of all out of that composition. What thall we do now, the ignorant and sude will not lapprehend it, those as understand something will take no notice of my writings, and those Nature Topaling Wits will find fault. Here I do want forme advice, for I would fain find our a wayy that all these mighty wife men might continue my friends: Which I shall declare to you thus, that, because the Argument it self doth declare and pronounce the fentence and conclusion, there the relolition remaineth open, and cannot come tur ther i niler any judgment of the mind, but must bedechred, refolved, retained, and frenified byit

Finally, observe this in this Chapter, that not House-keeping can be rightly and constantly performed betwire a married couple, where one party will turn and drive the Charice to wards the East, the other towards the Well: For they possibly cannot draw after this tashion, the faid Chariot in an equal poile, whence there ariseth a great diffention and hinderance to obtain that which they imagined. Eut if such Married Persons do intend to govern their House well, they must be of one spirit, one opinion, one mind, and virtue to restorm and act all, that is in their hearts and minds

minds to work one with the other, if to be their love and faithfulness is perfect. For want of one of these parts, the three Principles are not right ly together. For Mercuty is full of cowardife and too little, as concerning constancy and fixed mes bulphur is too little lit cannot hear the bo dy of love, it bring too much quenched Alid the Calt hathnot its due fit, and natural hind neither but is too hard, and too much, and therefore is the cause of a hand coagulation, is sharp and fretting, and doth not flew it fell by adelity and confrancy. This is the dourle of this World and the World is big of this vice, for thered is but little contanty simal love, and left fidelity, This Philosophical example I hope, will not be mitconfirmed, because sweet excelled and dispraileth the faithfulness and malise of a falle woman, and both in a different mapner. With the Loid Mary farewell, because no man knoweth so diffinguith things of one and the fame nature, much less such assate of a different, but he which hash this observed them, and bath made a find enquiry into their mature and properties And by Juch acurate enquiries hath found them out and learned them. God the Father of Heaven, and the everlafting power, which yet was from the beginning, separate us in such a manner, that this terretrial and composible body may attain into techico and comprehend the heavenly, spiritual, and incorruferviceable to your free adation noise affacts adding

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It you cannot differn and know Iron by if felf, give it a help meet for it Judge them and you will discover its powers not and villaries ob

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locand faitht in twa terk (P. ) For want of each thefe parts, it three Principles are not right

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He brightness of Heaven hath now com I manded me to change my Pen, to diferen thing of Fortitude and of Constancy, because the Sun is a burning confuning fire hot and by wherein there is a true power of all mann things, which power of the Sun worketh wildome, riches, and health. My heart is third upon by forrow, and my spirit within it felf be cometh afforished, to manifest and to bring to light fuch things, as have not been discovered and commonly laid open before me, and to reveal that which hath been buried in the depth with very great fecrecy. Notwithstanding, if I do go into my felf, and examine my confeience, I could not find any other alteration to turn my mind, and to bring it upon fome other delign, which might oblived my former resolution, But I shall speak with discretion, and write with prudence, that he evil may be occasioned by it; but rather forne grateful good obtained, which I have delivered in the lame manner, as other Philosopheis have done before meroquein a mount proposition

Observe well, and having fix'd your thoughs, puraside all these thrange things, which are not serviceable to your speculation of Philosophy, but that do deltroy that advantage, which you have searnestly sought for. Know then, that if you do earnestly long for, and heartily defire to get this golden Load-stone, your prayers first of all nu st be rightly made to God, in true knowledge,

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contriction, forrow, and true humility, for to know and to learn the three different Worlds, which are fubical to humane reason; as there is the fulnercelettial world "wherein the immortal foul keepeth its feat and relidence, belides its birt original, and is by Gods creation the first moving enfibility, or the first moving sensible soul, which of a hipernatural being bath wrought a natural the and this foul, and this foirit, is the root, and the first fountain, and the first Creature existing In the life of any thing, and the primum mobile, which hash been controverted to much by learned and very wife men. Furthermore, observe like wife the fecond Celefial World, and take very good notice of it, for therein do reign the lanets, and all the heavenly Stars have their courle. virtue, and power in this heaven, and do perform therein their fervice, for which God hath placed them there, and do work in this their fervice by their Spirit, both Minerals and Metals. Of bolden

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Out of these two Worlds ariseth another different World, wherein is found and comprehended, what the other two Worlds have wrought and produced, out of the first supercelestial World is derived the fountain of life, and of the foul; From the second Celestial World dott spring the light of the Spirit: And from the third, the Elemental World, cometh the invincible, heavenly, yet sensible fire, by which is digested and ripened that which is comprehensible. These three matters and substances do generate and bring forth the form of Metals, amongst which Gold hath the pre-eminency, because the Sydercat and Elemental Operation both mellowed and ripened the Merchry in this Metal the more substantially, to a furticient

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fufficient and perfect maturity. And as the See of a Man doth fall into the Womb, and toucher the Mentrum, which is its earth; but the Seed which seeth out of the Man into the Woman, is wrought in both by the Stars and Elements, that it may be united and nourished by the Earth to generation: So you are likewise to understand that the foul of Metals, which is conceived by an usperceiveable, invitible, incomprehentible, firule, and supernatural Gelettial composition, out of Water and Air, which are formed out of the Chaos, and then further digested and ripened by that heavenly Elemental light and five of the Sun, whereby the Stars do move the Powers, when its heat in the inward parts of the Karth, as in the Womb is perseived; For by the warming property of the States above, the Earth is unlocat and opened, that the infused spirit of the same may yield tood and nourishment, and be enabled to generate formething, as Merals, Herbs Trees, and Beafts, where every one particularly bringeth with it its Seed for a further multiplicaition and augmentation. And as the conception of a Man is spiritual and heavenly, whole foul and spirit by nourishment of the Earth in the Mothers Wombs are formally brought up ton perfection; So likewife it is to be observed and understood in every particular of Metals and Minerals But this is the true lecret of Gold, viz. to affireft and teach you by an esample and fimilitude, whereby the postbility of Nature, and its mystery is to be tound in the manner following. It is probably true, thatthe heavenly light of the Sun is of a nery property, and of a hery being, Wilich the most high God, as Creator of Heaven and

and Earth hath granted to it through an heavenby conflaint, and fixed fulphurcous fpirit, for the prefervation of its substance, form, and bodys which creature by reason of its swift motion and course, through its fwiftness is inflamed, and let an fire by the Air; which inflamation will never beexinguished, as long as the motion doth last, and the whole created wifible world doth contime and endure, nor in the least diminished in its power : because there is no combustible matter enfant, which might be given to it, whose con-Simprion might cause the decay of that great light of Heaven. So is Gold by the Superiour of its Effence thus digested and ripened, and is become of fuch a fixed invincible nature, that nothing at Al can hurt it; because the upper fixed Stars have penetrated the lower that the lower fixed Stars reafon of the infusion and grant of the upper need not to rive place to their equal ? because the lower hath received and obtained flich a conflant fixedness from the upper. This now is very well to be moted and oblerved, as concerning the hill hatter of Gold communion los april

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Titudi alledge yet another similitude according to the manner of Philosophers; of the great light of Heaven, and of that small Fire, which being terrestrial is here kindled every day, and is made to burn before our eyes. Because that great light hath a magnetical likeness, and an attractive loving power with that small fire here upon earth, which yer is without form and impalpable, and found only spiritual, invisible, intentible, and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for, and bear-

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eth an affection and inclination to the little fire which is terrestrial, by reason of the spiritual Air. whereby both are agitated, and preferved from their utter ruin and destruction. Tordo but confider, as foon as the Air, through great moisture or humidity, which it hath attracted and taken in donceiveth any corruption, that so through miss and further chagulation and conjunction, doud are generated, the beams of the Sun are hindred and obstructed, that the Sun cannot obtain its re-Aexion, nor have itsidue penetrating and learch ing power: So likewile this little terrellial fire doth never born fo clean in dark, cloudy, and rainy weather, incither doth it shew it felt with that gladness in its operation, as when the airis fair, pure, clear, unmixed, and heavenly. The cause is this, for through the obstacle of the moil air, the love is hindred and obstructed, that the attractive power growing fad, cannot exercise its perfect love and operation, as it ought to do, for the contrary element, the aquolity, caufeth this obstruction. As now the Sun that heavenly prest light, hath a special communion and love with the small terreibial fire, to attract after a mappetical manner: So likewise hath the Sun and Gold a special correspondency, and a peculiar attractive power and love together, because the Sunhath wrought the Gold through the three principles. have their Loadstone, which is nearest of all related to the Sun, and hath attained to the highest legree, so that the three Principles are found mot mighty and powerful in the lame. Next torit is Gold in its corporeal form, because it is tramed out of the three principles, but hath its original and beginning from the heavenly and golden Loaff-600

Inditiones. This is now the greatest wildems this World, a wildome beyond all wifdome ay a wildome beyond all humane reason and unentanding. For by this wisdom is first of all pprehended the Creation, the heavenly Effence, operation of the Firmament, the spiritual imaenation, and corporal being, and toch compreand all the qualities and properties, and whatfever doth maintain and preserve a man. In misgolden Loadstone is and lycch burled the diffolution and opening of all the Minerals and Memis their government, as also their matter of the hit generation, and their power, as touching health. Moreover the coagulation and fixation of Metals, together with the operation to cure all diseases. Take a special care of this Key, for it is heavenly, fyderal, and elemental, out of which the terrestrial is generated. It is Supernatural and Natural together, and is born out of the spime of Mercury, heavenly; out of the spirit of Sulphur, spiritual; but out of the spirit of Sale corporcal. This is the whole way, and the whole substance, the beginning, and the end. For the Spirit and Body are so knit together in one by the Soul, that they can never be separated, but do generate a most perfect and fixed body, which can truth to is those of the world of or shart on or shart Out of this spiritual Essence, and out of this spiritual Matter, out of which the Gold first of all is made corporeal into one body, is the Porable Gold more fubliantially to be made, then out of Gold it felf, which must be made spiritual, before the Potable Gold can be prepared outsof it. This Spirit cureth likewife the Leprona the French Poxy as being a funerfixed Mercurial Effences deveth

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dryeth up and confumeth the Droplie, and all running open Sores, which have afflicted/a ldm time. Comforteth the Heart and Brain, freneth rieth the Memory, breedeth good Blood, and caufeth gladness and defire, and natural intice ment to Carnal Copulation. If you mix the Quinteffence of Pearls with the Tincture of Co. rals, and do administer and joyn with it, the same quantity of this spiritual Essence of Gold the quantity of two grains, you may affure your felf and boldly rely upon it, that no natural diftemper can trouble you, or do you any hurt to endanger your health. Because the Nature of the Spirit of Gold is to change and alter all infirmities, to take them away, and to care them, that fo the body may become perfect without any dillemperal The Quintessence of Pearls doth comfort the Heart, ftrengthneth the Memory and Sences. The Tin-Gare of Corals dispelleth all poison together with the evil spirits, which do abhor that which is good. in his for 190 tud.; Lutini

aloThus can the foul of Gold reduced into Waser, the Spiritual Effence of Pearls, and the Sal phur of Corals united in one do flich think which to Nature feem otherwise incredible. But because experience doth confirms the infallible truth, it is then deservedly a Cordial in this more tallife, and is juirly, by reation of its wonderful effects, preferred before all the Cordials, by what names foever they may be called of am a Sointual Man Inbject to the Bechefialtical State and engaged by a Spiritual and Divine Oath to the Order of the Benedicts whetchy through my devout prayers I do receive great and precions promifes of the Word of God, to the comfort of 3 1 7 7 TV

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my foul: But in corporal afflictions of my infirmity, as well as of my Brethren, Lhave not found nor used a greater Cordial by Gods bleffing, than this composition of the three things aforesaid-God grant, bless, and increase this power and virme to the end of this temporal World, which men must exchange for death.

o thou golden power of that foul of thine! O thou golden understanding of thy spirit! O thou golden operation of thy body! God the Creator preserve thee, and grant to all terrestrial Creatures which love and honour him, the true knowledge of all his gifts, that his will may be done in Heaven, and on Earth. And thus much may suffice for the present for the discovery of the Spirit of Gold, till the coming again of Elias.

To this I will add yet this fhort Process.

Take Spirit of Salt, and with it extract the Sulphur of Gold. Separate the Oil of Salt from it. and recritic the Sulphur of Gold with Spirit of Wine, that it may become pleafant, without any corrofiveness. Then take the true Oil of Viction made out of the Vitriol of Verdigreate, diffolve in it from: make again a Vitriol out of it, and ditothe likewife, as before, with Spirit of Wine. Put them together, and draw off the Spirit of Wine Diffolve the matter, which refrom thence. maineth day behind, in Spirit of Mercury, in a due proportion or weight. Circulate and coagu-late it. When it becometh constant and fixed without rifing any more, you have then, if you Ferment it with prepared Gold, a Medicine to tinge both Men and Metals,

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## Of the Tinchere of Silver.

He Tincture and Spirit of Silver is of Sky-colour, otherwise it is a waterish Spirit, cold and moilt, and not fo hot in its degree, as the Spirit which is found in Gold, Iron, or Copper; therefore is Silver more flegmatick than fiery. though it hath been reduced by free out of its waterill substance unto a goagulation. In what misner Metals do obtain their tinging Spirits and apagulation; in the fame manner bave the Stones likewife received their hardness, fixedness and Tincture, as by one and the fame influence in lina Diamond is found a fixed and coagulated Merenry, therefore this Stone is harder and more fixed than other Stones, and is not to be broken as they In a Ruby is found the Tincture of Irong the Sulphur of Iron. In an Elmerauld the Tin-Crure of Copper, in a Granate the foul of Lad In Pewter the Tincture which is found in the frome called Topalius. Chrystal is attributed to common Mercuty. And in a Saphir is found the Tincture and Sulphur of Silver; yet every thing in particular, according to its nature and kinds and in Metals likewife according to their form and kind. And when the blue colour s Reparated and taken away from the Saphir, then is its parment gone, and its body is white like?
Diamond. Thus when Gold hath lolt its loul, it
yieldern then a white body, and a need white body of Gold, which is called Luna fixa by the fearch-

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fearching Students and Novices in this Art.

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What hath been said as concerning the Stone called Saphir, for your instruction, you may apply to the better knowledge of the Nature of Metals. For this blue Spirit is the Sulphur and Soul, out of which Silver hath its life, as well in the Earth, as above the Earth, by Art, and the white Tincture of Silver, upon white always, in a magnetical form of that one thing and Creature, wherein the Primum Ens Auri likewise is found.

You most Eminent Orators, where is here your Rhetorick to declare this Mystery? And you reputed Enquirers into Natures secrets, what is become of your writings and knowledge? you Phylicians likewife, where is your opinion and judgment gone? perhaps beyond Seas, to fetch fomething from far remote places, wherewith you may cure the Dropsie, and other lunary distempers. You will say, my speech is too dark for you; if fo, kindle then that Terrestrial fire, and learch and be not ashamed to make friendship with Vulcan; let no pains taking discourage you, and you will find by the permittion of the Eternal God, that the Spirit of Silver all alone containeth that, which will perfectly cure and dispell the Dropsie: Even as the Spirit of Gold, and of Mercury, can radically cure the Confumption, fo that even the center it felf of the said distemper may not be found.

But that Silver is not so provided in its degree with a hot substance and quality, in the veins of the earth, but is subjected to a waterish kind; this fault is to be laid upon the great light of heaven, which by reason of its waterish influence

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hath planted this quality into the second Creature and into the second Planet of the Earth, as into Silver. And though Silver doth carry with it a fixed Mercury, or fixed Quick-silver, which is born in it; nevertheless it wanteth the hot fixed Sulphur, which might have exactly dryed up and consumed the Flegme, which is the cause it hath not obtained a compact body, except it be done afterwards by Art of the lesser World. And because the body is not solid and compact, by reason of its waterish substance, hence are its pores not well stopped up, nor consolidated, that it might have a due ponderosity, and endure a fight with the senemies. Which vertues ought altogether to be found in Gold, if so be it must conquer all its soes, and endure all the tryals without fault. All things are hard and difficult in the beginning, but when they are brought to a period, they are easie

to be understood and comprehended.

If you do rightly observe and learn to know the spirit and soul of Silver, you will easily apprehend the main work, how they must yould the end of their ulefulucis. Therefore I will propole unto you an example, and instruct you by a Country rule, what you are to apprehend and to confider from childrens play, to things of great concernment, that you may advantagiously enquire into, and meditate upon them, viz. A common Countryman foweth Linfeed upon a well dunged, and well tilled ground, which Linfeed comes forth out of the earth after its putrefaction by the operation and furtherance of the Elements, and layeth before our eyes a matter of Flax together with its Seed, which it bringeth increased with it; which Flax is pluckt off and leparated from

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its Seed. This Flax cannot be used, not prered with any profit for any work, except it be first of all patrified through Water, by which putrefaction the body unlocketh it felf, and gaineth an ingress of its ulcfulness. After this putretaction and unlocking is performed, the Flax is dryed again by the Air and the Sun, and through this coagulation reduced and brought again to a formal being, that it may further lerve for work. This prepared Flax is walked, beaten, broken, and twinged, last of all heekled, that the purum abimpure, the clean from the unclean, the gross from that which is subtill may be separated, which otherwife is impossible to be done and performed except the aforciaid preparation go before. Afterwards they Spin this Flax, and it becometh Yarn. This Yarn is boiled in Water upon the hie, or laid into Lees and placed by the fire, whereby a new purification, happeneth, that lo the impurity and Superfluous uncleannels may be further levered and loparated. After the Yarn is rightly walked and cleanled, it is dryed, and carried to a Weaver, and Cloth made out of it; which Cloth by often wetting with Water is clarified and whited sut in pieces by Taylors, and other people, and uled according to every House-keepers necessity, And after such Linnen Cloth is torn and worn to pieces, and as it were reduced to nothing, then are the old raggs pickt, and gathered, and carried to a Paper-mill, where the Malter maketh Paper out of them, which may likewife be used for several thingson, This Paper being laid upon lome Metal or Olafs, and then lighted and burnt, the Vegerable Mercury goeth they out of the Paper into the Air, and flyeth away. The Salt remaineth in the Nn 2 Alhes

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Ashes, and the burning Sulphur, that which is not so quickly consumed in the burning, is resolved into an Oil, which is an excellent Medicine for dark and bad Eyes. This resolved Oil hath in it an extraordinary fatness, which the matter of the Paper hath carried with it from the beginning of its first Seed of Flax: And thus the last matter of slax, as Paper, is again resolved into the first matter, as into the pingued sulphureous oleosity of the Lineseed, together with a separation of its Mercury and Salt; that so out of the last, the first as the soundation, is made manifest, and out of the first the virtue and operation is known and learned.

Though this Argument be rude and groß, yet will you learn by it things secret and subtil. For that which is fubtil, must be infused under gross examples into ignorant people; for they are to learn, to put off that which is gross, and to take in that which is subtil. Thus you are likewise to understand, that the first matter of Metals must be observed, studied, and found out, through the difcovery of their last matter, which last matter, as there are the absolute and perfect Metals, must be divided and separated, that it may appear altogether naked to a mans Eyes, and then there may be learned & known by fuch a division, what the first matter hath been in the beginning, out of which the last is made. Thus much concerning Silver. I had Teveral things yet to mention, but I will leave them for another time: most heartily befeeching you, and exhorting you upon your confcience, that you will observe all these things which I have discovered unto you, and all these letters which are or inprehended betwixt Alpha and Omega, and carefully

earefully keep all my fayings and writings, that you may not crave pardon for your fins, and fuffer everlating vengeance to eternity. Lastly, I do impart this yet unto you. Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver, and rectified by Spirit of Wine. Dissolve it according to its weight in the white spirit of Vitriol, and in the sweet sented spirit of Mercury, and coagulate them together through a frixation of fire, and you will get the possession of the white Tincture, and its Medicine. But if you know the Primum Mobile, it is then needless, because you may bring the work to perfection out of one.

### CHAP. VIII.

Of the Soul or Tincture of Pewter.

The benign Jupiter is almost of a middle nature a-mongst all the Metals. He is neither too hot, nor yet too cold, not too warm, nor too moift. He hath not too much of Mercury, nor yet of Salt, and of Sulphur there is least of all in him. Pewter is found white in its colour , yet of thele three Principles one doth exceed the other, as it hath been clearly discovered in its division, according to the true enquiry into natures fecrets. Out of this composition and mixture of the three principles, is generated, and wrought, and coa-gulated into a Metal, and brought to a maturity of pertection, Infiter a God of peace, a bountiful Governor, and a Lord and Prince of the middle Region, as concerning his estate, essence, profession, virtue, form, and substance; for he keepeth the mean, and there can hardly happen any diffemper, where Jupiter may do any extraordinary hurt, if his Medicine be soberly used in not too great a quantity. It is likewise reputed needless, where his Medicine is not required, to administer it, not being called for, to strange things; but is justly referved Nn 3

referved for thele, where the body and diffemper have a similitude or likenels with the upper stars, and their help in virtue power, and operation, and so agree toge ther lin their committion that there may not be found anycontrariety, neither in the operation, nor in the operatingna. ture. The spirit of Jupiter is found such, that it mayin no wife be spared in the generation of Metals, as likewife of spirit of any Metals may be put by, because they must needs concord and agree from the lowest to the highelf degree, if there shall follow a perfect metal m the Earth, and likewise in the little World by transmutation and augmentation. This is now to be under flood thus, that all degrees, from the lowest Metal to the highest in perfection, must be gone through; as likewife the Metals must perform their course from the very Lead to Gold, by reason of the fixedness of the Tin-Cture and Body, not withflanding that Sature Recept the chiefest place in the highest Region, wherein the Afir do reign, and the Stars do perform their morion The generation of Pewter in and above the Earth, is brought to light after the following manuer. Asa Man, and other Beafts are firli brought up and fed with the milk of their Mother, and there is no meat to be found upon the face of the Earth, more convenient and fit for the bringing up of Men than milk; for their melioration is for the most part by an animal Sulphur, which veildeth the nourishment. Thus likewise is Pewter fed and brought up by its metallick Sulphur, which is most agreeable to it, and sucketh in more warmth and hear than Saturn, and therefore is Jupiter the more digetted and rofted, whereby also his body becometh more confant and fixed in the degree of Salt.

Jupiter ordereth that his Lordship and Dominions may be well governed, and Justice be rightly administred to every one in his Court of Judicature. The

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Spirit of Jupiter doth protect and preserve from all diftempers and difeafes incident and hurtful to the Liver. Its Spirit is naturally, as for its tafte, like unto honey. Its Mercury being made volatile, doth get a venomous quality, for it purgeth vehemently, and penetrateth with violence. Therefore it is not always good, that its unlockt Quick-filver should be thus simply need by it felf; but if a correction goeth before, it may be very well used with exceeding great usefulness in those differencers and difeases, which are immediately fibject to his influence sthat is to fay, when you have taken away from Cedekiel its venemous volatility, and it is placed into a better and more fixed effate, which covered, and the Pion au ocuone honor man mos

This defeription will transcend the capacity of a common Phylician, because this Art and Science doth not confift in bare words, but cometh by experience in words hath a common Phylician his end and foundition; but the preparation of our Medicine doth begin with words, but its foundation is in a certain erval robe made by experience, which foundation is laid upon a hard Rock by manual operation. But the other upon a shalting Reed, and meer Sand; therefore that which is firm and mmoveable, made by the hands of Nature, is justly preferred before bare words, which do flow from an inconstant fantattick speculation, because the workmanthip commends always its Matter. "1531 0)

I do not freak now after my Poetical manner, nor do I write in that file, which I have nied in the discovery of that irraculous nativity of the feven Planets in my Occulta Philosophia, neither do I make use of a mat gical or cabaliffical manner; much less do I observe the Method of those, which have industriously studied and learned the feeret, hidden, and fupernatural Arts, as there are Hydrom inia, Throm intil, Geomantia, Py-omantis,

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mantia, Nigromantia, and the like : but my purpose and intention for the present is to discover the secrets of Nature, that the Lovers of Art, and Children of this fearthing and defired wildom, may, by the bleffing. mercy, and permission of God, apprehend, observe, and study them, and after a diligent observation may learn and keep some useful things, as well concerning the generation of Metals in two parts, in the greater and leffer world, as also the true medicine, which these Metallick and Mineral forms do contain in their inward parts, which are apprehended and demonstrated by dividing, that their first beginning is notoriously manifested in three several things. Then is Nature uncovered, and the fecret parts are laid open by putting off the temporal cloths, and all its fecret -virtue, power, and operation discovered for the good and health of Mankind. My perfecutors and unskillful Phylicians will fay you speak much of Geefe, and I do not know the Ducks yet; who knoweth whether every thing be true, which you have let down for truth in your writings I will flick to the things I have experience of, and which are practifed by my fellow Phylicians; thus shall I continue undeceived, and I do affuredly know, that I need not take any pains for to learn nowelties. He that is of fuch a resolution, will certainly abide with his Ducks, and never deserve rosted Geese. to learn thefecrets of Nature.

But I do fincerely confess, and call the most High Trinity to witness, under the loss of the noblest spiritual jewel, that whatsoever I have written, and shall yet write here, is truth, and will be found to be nothing else but truth. But that every understanding, and every common Man, but especially those that are haters and persecutors of these secrets, do not understand my writings so well and so clearly, this, I say, I cannot help.

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Pray you to God for his grace, and you perfecutors ask him forgiveness, work chearfully, and use your reason when you read, and there will be no fecret to abstruce for you, but you will by enquiry find it out. Moreover, I do exhort you, that wholoever, findeth out this gift of God, may without intermission, day and night, offer most hearty thanks with all humility, and reverence, and due obedience to God the Creatour chiefly: because no Creature is capable to render sufficient thanks, which might equalife this benefit : therefore diligence is to be known by a true and real industry, according to ones power. I have done my due, for which I intend to answer to God and the World; for what thefe eyes of mine have feen, my hands have felt, and my self with reason infallibly comprehended, shall no body take away from me in this life, death excepted, which doth separate all things.

I have not indeed been forced to write these things, but whatsoever I have done, I have neither done out of rashness, nor yet out of a desire to get to my self a temporal lasting Name; but I have been put upon it by the command of Christ the Lord, that his Majesty and Mercy, in Eternal and Temporal things, may not be hid from any man, but may be manifested to the praise, honour, and glory of his holy and everlasting Name, that it may be, by reason of its omnipotency, confirmed by the performing of great miracles, magni-

fied, acknowledged, and infits Majesty exalted.

The second thing that moved me to write this, was Christian charity to my Neighbour, to do him as much good as to my self, and thereby to heap fiery coals upon the heads of mine enemies.

And lastly, that all my adversaries likewise might acknowledge, what errors or by paths others had been in, in comparison to me, and who had most faithfully

discovered

discovered Natures Areana, whether I am to be condemned, or they to be justified. And then last of all, that the highest missery might not be altogether chooked in darkness, nor overwhelmed by the swelling waters, but being freed from the miry and filthy ditches of a simple and ignorant crue, might get many witnesses, by spreading abroad of a true, certain, and due acknowledgment, to follow my sootsteps in discovering the truth.

They attribute to me in my Lordship, of the ra. Signs of the Stars of heaven, the Archer and Fishes, our of these I am born, because I was in an aquosity before I began to live; but the Archer hath fixed his Arrow into my heart, that I having soft this aquosity of mine, was made worthy of the dry earth: And though the earth was brought into a soft substance by the Water, yet are you to know, that the Water was consumed through the dry and warm Air, and so all the soft matter of the Earth being vanished, I was made worthy to receive that hardness by the aforesaid exsistance.

By this, as well the Scholar as the wife man, are to take good notice and diligently to observe, that *Jupiter*, as well as other the chiefest Planets, is subject to the four Elements, which Elements have received their Centrum

from above, and are born as others are.

To conclude all, I will let you know, that if you do extract out of the benigne Jupiner his Salt and Surphur, and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified, and becometh clear by them, and is a total change, and real transmittation of Lead into good Pewter, as you will find it upon a most accurate trial. And though this may seem to you not to be true, yet are you to understand, that by readen that the Salt of Impirer is made more corporeal only

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by its Sulphur, it likewise hath received an efficacy and a power to penetrate Saturn, as the yilest and most volatile Metal, and to bring it to its own substance by making it better, as you will really find it to be so.

#### GHAP. IX.

Of the Spirit of Saturn or Tindiare of Lead. C Americo generate his Metal, which is Lead, is placed in the upper Heaven above all the Stars ... But in the lower parts of the Earth he doth, keep the loweft degree. As the uppermost light of Saturn is mounted to the highest altitude of all the lights of Heaven's to like wife in imitation of the fame, hath Nature given leave and pe mitted, that his Children of the lower Region have retired themselves by Vulcan to those of their quality, according as Saturn bath been moved. For the upper Light is the cause of it, and hath gent rated an infixed body of Lead, through which go and are drawn open pores, that the Air can have its passage through this Saturnine body, and bear it up. But the fire eaffly worketh upon and confumeth it, because the body is not folid and compact by reason of its infinited first and some of the state of the betweet fixed and unfixed bodies, and then the caules of this fixedness and unfixedness: And though Satur is of a fingular ponderolity before other Metals, ye will you observe, that when they are poured out toge ther, after their conjunction in the melting of them the other Metals will always fall to the bottome as like wife it happeneth with other Metals, by pouring them through Antimony. Whereby it doth appear, the ther Metals have a more folid and compact body, that Saturn can raile; because it must give place to other Metals, make room for them, and yeild the victory: for The Manual Operations

it vanisheth away, and is consumed together with these unconstant and unfixed Metals. For there are the three grossest qualities of the three principles in Saturn, and by reason that its Salt is altogether sluid in comparison to other Metals and Planets, therefore is likewise its body more shuid, inconstant, unfixed, and more volatile, than any Metallick body.

How Saturn doth proceed towards his regeneration. you are to know, that as common Water through natural cold, by the alteration of the upper Heaven is congealed fo that it becometh a coagulated Ices in like. wife it is demonstrated, that Lead is coagulated and made corporeal by reason of the great; cold, which is found in its Salt before any other Salt. The congealed Ice is resolved through warmth, and so is the coagulated Lead made fluid by fire. It hath most Mercury in it, yet inconstant and volatile: But less of Sulphurand therefore according to the small quartity of the same, its cold body cannot be heated; and left of all of Sale. but fluid: otherwise the Iron would be more liquid and malleable than Saturn, if the Salt alone gould impart both the malleableness and fluidity, because Iron doth carry with it more Sale than any other Metal-And being there is a difference to be found in thele things. you must carefully observe how Metals are to be diffinguilhed. All the Philosophers indeed, belides my lell, have written, that the Salt causeth the coagulation, and the body of every Metal: And this is true, but I shall let you lee by an example, how this is to be understood.

Alumen plumofum is reputed and probably accounted to be a meer Salt, and herein may be compared to Iron, which Salt of the afterfaid Alumen plumofum is nevertheles found to be a matter, and not liquid like Iron. On the contrary, Vitriol doth, thew it lelf like Salt in fmall quantity, yet liquid and open; and therefore its

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Salt cannot cause so hard a coagulation in its appropriated Metal, as that other Salt doth. Although all the Salts of Metals are grown out of one root, and one feed, yet is there a difference of their three principles to be observed: As one herb differs from the other, and likewise in Men and other Beafts a difference is found as concerning the original of their qualities, and their three principles, where one Herb hath formething more of this, another Herb more of that kind; which is likewife to be underflood of Men and Beafts. The foul of Lead is of a fweet quality, as also the soul of Jupiter, and yet fweeter, so that as for sweetness there is hardly any thing comparable to it, being first highly purified by separation, that the pure being very well severed from the impure, there may follow a compleat perfection in the operation. Otherwise the spirit of Lead is naturally cold and dry, therefore I do advise both Men and Women not to make too much use of it, for itover-cooleth Humane Nature, that their feed cannot perfect or perform its natural operation; nor is it good for the Spleen and bladder. It doth attract the flegmatick quality, which breedeth melancholy in Men. For Saturn is a Governour, and fuch a melancholy one, whereby a Man is upheld and ftrengthned in his melancholy: Therefore if its spirit be used, one melancholy spirit doth attract the other, whereby a mans body is freed and released from its infused melancholy. wardly is the foul of Saturn very wholesome in all fores and wounds, whether they be old or green, whether they happen by thrusting or cuting, or naturally by means incident, so that hardly any other Metal will do the like. It is a cooling thing in all hot and fwelled Members; but to eat away, and to lay a foundation for healing in all corrupt and putrified fores, which have their iffuing forth from within, there the noble Venus hath the pre-eminency; because Copper is hot in its Essence to exticcate and dry up, but Lead on the con-

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That heavenly Light of the Sun is much hotter than the Light of the Moon, because the Moon is much lesser than the Sun, which doth comprehend the eight part of magnitude in the circle of measuring and dividing. And if the Moon should exceed the Sun in this magnitude of the eight part, as the Sun doth exceed the Moon; then all the fruit, and whatsoever groweth upon the earth would be spoiled, and there would be continual Winter, and no Summer would be found. But the eternal Creatour hath herein wisely prescribed a certain order and law to his Creatures, that the Sun should give light by day, and the Moon by night, and thus be serviceable to all Creatures.

Those Children which are addicted to the influence of Saturn, are melancholy, surly, always murmuring, like old covetous misers, which do not good to their own bodies, and are never satisfied; they use their bodies to hard sabour, vex and fret themselves with troublesome thoughts, and are very seldome so cheerful as to recreate themselves with other people, neither do they care much for natural love of handsome and beau-

tiful women.

To fum up all, I do tell you, that Saurn is generated out of little Sulphur, little Salt, and much immature and groß Mercury; which Mercury is to be accounted like skum or froth, which swimeth upon the water, in comparison to that Mercury which is found in Gold, being of a much hotter degree. Hence it is, that the Mercury of Saurn hath not so fresh and so running a life, as that which is made out of Gold, because more heat is found in this, to which the running life owesh its original, Therefore it is likewise to be observed in the

the inferiour world of the little Vulcan, in the augmentation and transmutation of Metals, what description Thave given you of these three principles of Saturn concerning their original, quality, and complexion And every one is to know, that no transmutation of any Metal can arise from Saturn, by reason of its exeat cold, except the coagulation of Mercury; because the cold Sulphur of Lead can quench and take away the bot running foirit of Quick-filver, if the Process be rightly performed; therefore it is rightly to be observed. that the Method beilo kept, that the Theory may agree with the practice, and concurr in a certain measure and Wherefore you must not altogether reject Saturn, not vilify and disparage it a for its nature and virtue is not as yet known but to a few. For the Stone of the Philosophers bath the first beginning of its heavenly resplendent Tincture only from this Metal, and by infusion of this Planet, is the Key of fixedness delivered to it through putrefaction; because that out of the yellow there cannot come any red thing, except there be first made out of the beginning of the blacks white one.

There are yet many things to be treated of, as of many miracles of natural and supernatural things; but because some other business hath hindered me from making a more ample and fuller relation of them, I shall here conclude this Treatise of hine; and the rest concerning the hidden secrets of Minerals, you shall have in other writings, viz. in a peculiar book of Antimony, Vitriol, Sulphur, Loadstone, and which more especially before others are endowed, and do adhere to them, from which Gold and Silver derive their original, middle, and end; together with the true transmutation in particular; which their virtues, powers, and essences they have received out of one thing, wherein

thefe, together with the rest of Metals invisibly to be generated, are hidden, which matter is clear and plain enough before any mans eyes; but because its virtue, bower, and efficacy, lyeth buried very deep, and is unknown to the greater part, therefore is this matter like wife accounted and effeemed, abject, vile, and unfit, for want of true knowledge of it, till the Disciples of Christ travelling toward Emahus, have their eyes opened, that they difcern by the Breaking of Bread, what wonderful miracles the rich Creatour hath planted and pur into a contemptable Creature : Its Name is Hermen in its Armes there is a flying Serpent, which is its Wife, and is called Approdita, that can fearch all mens hearts and yet it is all one, and one only thing, and one only Being, which is common every where, and known in all places; every one doth touch and handle it, and doth use it to things base and vile. Man doth highly effect that which is of finall value, and rejects that which is high. It is nothing elfe but Fire and Water, out of which the Earth with affiftance of the Airis generated, and by which it is as yet preserved. give most hearty thanks to the most High for his gifts. And thus having discovered enough, according to the resolution I had taken in this Treatise of mine, I take my leave. All will be found in the separation.

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